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The Princeton Seminary Bulletin

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James G. Emerson, Jr.

Liturgy is Life: Review–Article
Conrad H. Massa

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PRINCETON THEOLOGICAL SEMINARY

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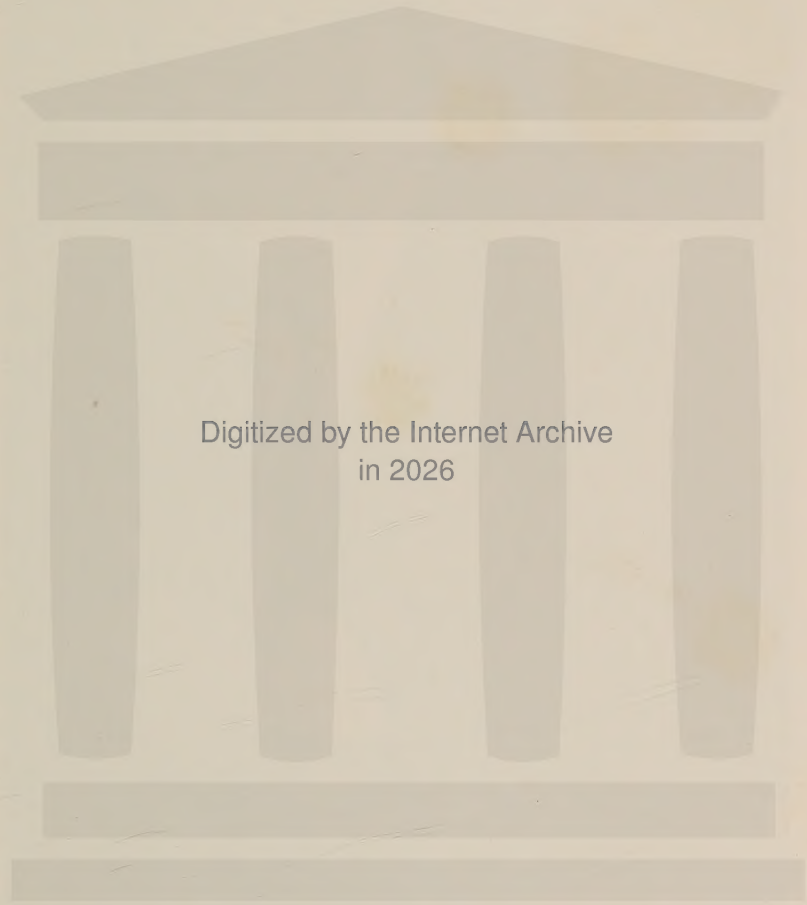

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JAS. I MCCORD

The Princeton Seminary Bulletin

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IN THIS ISSUE

THE opening Convocation on September 29 marked the beginning of the 148th Academic year, but especially the coming of Dr. James I. McCord as the new President of the Seminary. For those among the alumni who do not know Dr. McCord personally, we include in this issue a biographical sketch of his experience as an administrator, teacher and churchman. Also, his address at the opening of the Seminary, "The Idea of a Reformed Seminary," is published here and is indicative of his hopes and plans for the future of this theological institution.

Other articles of much interest are: "The Need for An Organic Relationship Between Evangelism and the Sacraments," by George M. Docherty, minister of the New York Avenue Presbyterian Church, Washington, D.C. Dr. Docherty was the theme speaker on the Annual Day of Prayer, November 11. "Church and State: a Roman Catholic View," by Heinrich Rommen, was the third in a series of addresses given on Convocation Day, April 22, 1959. The two other addresses, by James H. Nichols and Leo Pfeffer, appeared in the October issue of the *Bulletin*. Professor Rommen is a member of the Faculty of Georgetown University, Washington, D.C. The first speaker in the 1959-60 "Challenge to the Church" series was Dr. Whitney J. Oates, Department of the Humanities, Princeton University. We publish with pleasure his very interesting address, "The Greek Sense of Tragedy."

The special review-article, "Liturgy is Life," is based on Richard Paquier's interesting study of Reformed Worship, *Traité de Liturgique*, and is the substance of a paper read at a recent meeting of *Koinonia* by Conrad H. Massa, Instructor in Homiletics and a candidate for the degree of Doctor of Theology in Preaching and Worship.

Two of our younger alumni are the authors of the remaining articles in this issue. "The Preaching of Paul Tillich" was originally a paper read by J. Frederick McKirachan in a graduate seminar in Homiletics—*Contemporary Preaching*—during the First Term, 1959-60. Mr. McKirachan is minister at Laurel, Pennsylvania. "Pastoral Counseling and Church Evangelism," was written by James G. Emerson, Jr., minister of the Westminster Presbyterian Church, Bloomfield, New Jersey. Dr. Emerson has done graduate work in Counseling and Pastoral Psychiatry and received recently the Doctor of Philosophy degree from the University of Chicago.

D.M.

"occasion", a holy season set aside as it once was in Scotland and early Presbyterianism in U.S.A., but not at all a natural part of the witness of the Church. It has its place of course, like the sacrament celebrated at the opening of the General Assembly, solemn, dignified and significant; but too soon we get down to the real business of the Church which, among other things, is the drive for increase in benevolence giving. Theological seminaries do have a "course" on the sacraments, but one feels that the subject is treated as an extra, like voice training; and certainly has not the time spent upon it as say Pastoral Counselling—so obviously more "practical" in the work of the minister!

In 1931, a Commission on Education of the former Federal Council of Churches, representing about 90 per cent of the Protestant Churches of America, after prayerful study outlined eight goals of Christian Education. The aims were ethical, or sociological, or concerned the family, or building up of character, or the life of the Church. Nowhere was there the goal of worship, nor even the word "worship" or "sacrament" in the report, in contrast surely to the Wagnerian opening of the Calvinistic Shorter Catechism "Man's chief end is to glorify God and to enjoy Him for ever."

In our church life, particularly the instruction of catechumens, the time spent in understanding the theology and nature and practice of the Sacraments is insignificant compared with instruction within the Roman Church on the meaning of the Mass.

This is all the more surprising since a true evangelism is indivisibly part of a true sacramentalism. The experience of the dramatic conversion associated with dymanic evangelism is existentially the same as the mystic experience of participant in the Sacrament of the Lord's Supper. In both experiences Christ "is realized," *made real,* in the shattering realisation of man's sinfulness and the joy of Christ's salvation made his upon the Cross and in the no less "remembering," which is also a *realising,* that the bread and the wine are for faith "spiritual nourishment." Both "make real" again the great central fact of faith—that Christ did not live for but died for, our salvation.

The question is how and where and by what processes did the evangelistic experience of personal redemption and the sacramental experience of mystical union with the crucified Saviour come to be separated in the evolving history of the Church? There would seem to be a wavy line of demarcation separating the two traditions that have come down to us. Broadly speaking we refer to the Liturgical Churches and the non-Liturgical Churches. Classification is subtle. But we may say that the Episcopal, Lutheran, Greek Orthodox and Roman Catholic Churches and perhaps in some ways the Methodist and High Presbyterians make up one tradition. The Congregational, Baptist, low Presbyterian and "gospel mission hall" may be termed as non-liturgical. In three ways can the distinctions be recognized.

1. The Liturgical Churches have a more orderly liturgical form of worship in contrast to the simplicity of the Calvinistic services. Gothic architecture, stained glass windows, robed clergy, incense, chanting, and processions are characteristic of the liturgical tradition. The evangelicals are tempted to call all such "Romanist practices." Or with

the Scots woman worshipping in London, her first experience of the High Anglican rubric, who declared "I never saw such 'ongoings' on the Sabbath Day." There is creeping into American Protestantism, since there is no longer a puritan ethos in society, a hybrid form of ritualism which unlike the true liturgical church is based upon aesthetics rather than theology. Choirs are robed (tenors wearing cassocks, clerical collars, preaching bands, and colorful sopranos wearing "false-hoods" on their backs!). New forms of worship tend to drift from the true historic bases. Thus the "introit" which originally denoted the entrance of the clergy now signifies the entrance of the robed choir, the minister already being seated, like the congregation, awaiting the processional hymn. To all such innovations there is still a strong core of objection.

2. Arising from the liturgy, there developed a different concept of the theology of the Sacraments. For the Roman Church and High Episcopal, which still speaks of the Mass, the efficacy of the Mass depends upon the meticulous attention to the form of words. This is certainly true since Gregory the Great (cf. Dix: *The Shape of the Liturgy*). Thus the persecuted faithful in Spain during the revolution kindled their faith on the great promises of the words of the Mass in obscure wineshops in Madrid over Spanish red wine and peasant bread with the same certainty as if the Holy Father were dispensing the Sacrament at St. Peter's itself. In contrast to this *ex opera operate* concept of the Sacrament, the Protestant would assert the place of faith of the believer and would also claim that the efficacy of the Sacrament is within the Reading and Preaching of the Word. The insistence of the Baptist Church on a particular form of baptism namely immersion, should not confuse the even greater Baptist truth that the end of faith is "union with Christ" and that strictly speaking baptism has a secondary place within the Baptist Communion.

3. This leads logically, and I believe historically, to the creation of a doctrine of the clergy based upon the Roman view of holiness which is separation from life and to both the Roman and Anglican traditions of inviolability of the historic episcopate. Confirmation, that is, confession of faith, is valid only in the presence and by the hands of a Bishop. Here is the crux of the problem of church union between Anglicans and Presbyterians. The Anglican and Roman Doctrine logically leads to the dictum *ubi episcopus ubi ecclesia.* The Reformed tradition is not driven by such an interpretation of Church History in its definition of the Church. The reassertion of the New Testament doctrine of the priesthood of all believers (the disciples in the eyes of the Jewish Church were laymen; only Paul among the apostles could claim to be a professional Churchman) was central among tenets of the Reformation.

Thus in the Liturgical Churches the celebration of the sacraments was a function of the clergy (though "number 2" would seem to contradict this, historically it does not). Here was a mystery carried through behind the rood-screen that separates the chancel from the nave, the clergy from the people. The non-liturgical Churches (with center pulpit and no choir) tended to place the pulpit and the preaching of the Word and the place of the laity in the center of the wor-

ship of the Church. Hence one does not normally associate the Sacrament with evangelistic meetings. Nor does one expect the evangelistic experience to take place with the liturgical service. The little lady from Detroit on a visit to Westminster Abbey, on being shown the tombs of English kings, was more interested to know when last a conversion took place within the great shrine of the English Church!

In the apostolic age evangelism and sacramentalism were one. Worship took place at dawn. Hymns were sung in the dark, hours before daybreak. With the rays of dawn, the Sacrament was solemnly celebrated. And as the bread and wine were shared the believer knew that Christ was risen indeed. The soul of the believer became one with the mystery of the presence of the risen Lord. Here was the Real Presence—not in the bread but in the heart of the believer who was reminded by the bread and the wine of the promise of the Lord at The Last Supper. The spirit of God moved and men and women were won for Christ. This is both evangelistic language and sacramental. Both evangelistic and the sacramental experience stem from the opening of the eyes to Christ. Both are mystic experiences. Both "quicken," enliven, give life to the believer. A valid revivalism and a valid sacramentalism lead the believer back to the same point —Christ Jesus died for the sins of the world.

The separating of these two spiritual experiences was caused by a form of materialization of the spiritual; or if you will, a debasing of what was too ethically challenging to be received. Thus a certain materialism creeps into the idea behind the Mass. Flesh and Blood, albeit metaphysically conceived in the minds of the theologian, nevertheless appeared to the believer too materialistic. The evangelicals tended to emphasis such hard-core doctrines as verbal fundamentalism. They too lost touch with the spirit of Christ. The infallibility of the Pope in matters of doctrine is challenged by the infallibility of a "paper Pope" in matters of Scriptural authority.

How are we to recover once again this wedding of sacrament and evangel? The bridge is, as it was in the New Testament, the Epistle to the Hebrews, which in turn is based upon the Sacrificial doctrine of the Old Testament. In the Old Testament sacrifice is a religious and sacramental concept rather than ethical. In the Old Testament three elements can be discerned in the Sacrifice.

1. God, Just and Holy, has been sinned against and will, if he be just, meet out punishment to sinful man.

2. Sinful man can not save himself, for his sin is not merely against himself or his fellow; it is against the Holiness of God.

3. The Priest offers the victim, symbolising man's penitence to Just Jehovah; and God accepts the sacrifice, the victim bearing upon its body the punishment for sin which is death. Thus the lamb is slain and the blood sprinkled upon the horns of the altar (that is upon God) and upon the people. The lamb thus reconciles sinful humanity to a Just God.

Most important to note, however, is that the source of salvation is not the death of the lamb but the shedding of the blood which is life. Sin is death. The blood is life. Thus the people partake of the life blood of the slain lamb.

The importance of this is to be seen when we view the Cross. Death is the manner chosen by Jesus who is the Lamb of God, but his shed blood brings life. Thus Jesus becomes both priest and victim, offering himself unto God freely for the sins of the people and bearing upon his back the marks and pain of death. Only thus can we sing "In the Cross of Christ I glory." We do not glory in the death of Socrates. We mourn or marvel or even envy, but do not glory in the death of the martyrs. The Cross is essentially different from all other deaths of noble men (cf. Gandhi).

Paul saw this clearly and his life and witness bear both the liturgical and the evangelistic tradition.

1. Paul knew both the mystical experience of the sacramentalist and of the evangelist. He knew what it was to be "apprehended" by Jesus on the Damascus road—where the evangelist would find his source of inspiration. Paul was carried up to the "seventh heaven" and dwelt in a mystic experience known to the sacramentalist. Paul can claim to "in Christ" and to "die daily," "to live" yet knowing that it was not he who lived but Christ in him.

It is at this point that the sacramentalist leaves Paul. With the development of the theory of the Mass and the development of the clergy as a class, more and more worship tended to become a ritual, much too objective for the soul searching for Christ. Somewhere aloof and beyond the rood-screen, at the high altar, Christ was dying again for his sins, but he might as well have been watching the passion play set to Gregorian chants. He does not participate as the priest participates. He does not even on occasions receive the bread and wine, yet he is attending to the Sacrament. The evangelicals protested against this and sought to recover the new spiritual and subjective emphasis. The Sacrament also is enlivened by the faith of the believer, even though he does not understand fully what is the mystery of the event.

2. On the other hand St. Paul saw that the mystery was rooted in history. "I have received of the Lord that which I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. . . . This points away from experience of a seventh heaven to the historical scene to an event that was to make history. Thus the sacramentalist is right when he insists that priest or presbytery stands in *loci Christi* when he officiates at the Sacrament. As Jesus took bread, they take bread and bless it as he blessed it. Here is the authority of the priest.

The evangelicals in their tendency to emphasize the subjective tended to lose hold of the historical. Thus conversion can be a purely psychological experience like watching a Turner Sunset or hearing the Fifth Symphony of Beethoven. The faith tends to be an idea that is regenerative without necessarily having roots in the historic faith. And most of all, the efficacy of the Sacrament tends to be wholly dependent upon the faith of the believer. To believe is all that matters. Babies are dedicated instead of baptized. The believer either feels good or not after the Sacrament of the Lord's Supper. Subjective "feeling tones" of evangelism intrude into the emotionally charged atmosphere of evangelistic services. The quiet singing of the well known hymns

and the silence as the call is given. Nor would it occur to evangelists to lead such penitents and confessors of faith straight to the back of the hall and celebrate the Lord's Supper (My only objective would be that perhaps instruction should first be given, on the faith). Too often a psychological inquiry or counseling session is carried through, emphasizing more and more the condition of the penitent rather than declaring the nature of God to whom they confess.

Thus as in so many experiences we come back to Paul the greatest of all evangelists—who spent most of his days making tents in smelly lanes of Graeco-Roman cities; yet who is our authority for the Sacrament of the Lord's Supper. When the vivid subjectivism and joyous sacramentalism of St. Paul are clearly observed in the practice of the Church, there will no longer be this unnecessary breach in the life of the churches. While there is no true Church that is not evangelistic, there is also no true Church that is not sacramental.

"THE CHALLENGE TO THE CHURCH" SERIES

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"The Greek Sense of Tragedy"
Dr. Whitney J. Oates
Andrew Fleming West Professor of Classics, Princeton University

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Dr. Frank P. Graham
United Nations Mediator for India and Pakistan

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"Tribulations of a Troubled Moderate"
The Honorable Brooks Hays
Attorney, and former Congressman from 5th District, Arkansas

MAY 3, 1960

"The Contemporary Religious 'Revival' as a Theological Problem"
Dr. Will Herberg
Professor of Judaic Studies and Social Philosophy, Drew University

CHURCH AND STATE: A CATHOLIC VIEW

Heinrich Rommen

It is good that your program on Church and State speaks about "a" Roman Catholic view on this theme of your Convocation Day. For not only in historical perspective but also horizontally, as it were, there exist several Catholic views on our problem, as a perusal of German, French, Spanish, English, American, and Italian theological journals will prove. All these views acknowledge the same basic principles of ecclesiology in the relation between the Church universal and "the" state: namely, that the Church has a mission that transcends states, nations, civilizations, and cultures—though the mission has to be fulfilled within them, in many forms of practical adaptation, but so that the Church may never be wholly identified with one of them. Furthermore: the Church has a divinely instituted constitution and an independent order of canon law, containing unchanging divine law (e.g., the sacramental law, the apostolic succession, the dignity and jurisdiction of bishops, the doctrinal and jurisdictional primacy of the See of St. Peter and his successors, the Popes, the distinction between laity and clergy, to name the most important) as well as the great body of merely human—thus changeable or historical—law. The universality of the Church makes it necessary, however Catholic a nation may be *de facto* at a certain time in its history, that even under such conditions the Church universal cannot become an "established" Church in the Erastian sense. During the period of princely absolutism with its system of jurisdictionalism or Gallicanism the Church resisted, on the whole successfully, in order to protect the *libertas ecclesiae*. Because of the universality of the Church through space and time so conservative a Pope as Gregory XVI pointed out to Prince Metternich, the leader of the Holy Alliance, that the Church can live in friendship with many forms of governments provided that they do not oppress her liberty. For it was, is, and will be always the *libertas ecclesiae* which matters, as the Church prays: *ut ecclesia tua serviat te secura libertate.*

Thus the Church universal, in relation to the many historical forms which the political community has developed and will develop in the future to serve best the concrete common good of the living people, cannot accept either such a union of Church and state which subordinates her wholly to the state or that hostile type of separation which more honestly should be called persecution as the Church experiences it today in some countries under communist rule. To this attitude of the Church correspond some basic tenets of the political theory which has been developed within the Church: the state is not a consequence of original sin or of our vices; it is rooted in the very social nature of man; it is based on natural law, which the Church recognizes and has protected at times of rampant legal positivism. The duties and rights of citizens and of legitimate political authority regardless of its form are independent of the state of grace and of the fact to

which religious faith the individual citizen or ruler belongs. The realist distinction between the temporal and the spiritual order, between the end and mission of Church and state, between the "two Sovereignties" each *maxima in suo ordine* (Leo XIII) is essential to this theory. That these two sovereignties are not by nature opposed to each other, that they ought to live in peace and harmony and mutual respect in the interests of the spiritual and temporal welfare of the citizens when they are *cives simul et fideles* is clear. The concrete ways and means up to their being molded into legal forms (concordates) are matters of historical contingencies, changeable according to many complementary factors of a cultural and *geistesgeschichtliche* character. Thus there is not simply one form of union or separation of Church and state, but many, with the radical ones excluded because they explicitlv deny either the *libertas ecclesiae* or the independence of the state. And the Church has never formally condemned all forms of separation. It has only denied that the particular forms of separation promoted by the militant, doctrinaire, and violently anti-Catholic liberalism of the nineteenth century are commendable. On the other hand, the Church accepted the separation of state and Church as it was formulated in the American constitution and in the Belgian constitution of 1831.

Thus far the doctrinal background of our problem.[1] Now we have to see how Catholics—hierarchy and the people—stand in this matter constitutionally regulated by the First Amendment and similar provisions in state constitutions. Now it is an indisputable historical fact that in numerous authoritative statements through the generations the Roman Catholic hierarchy have accepted, not only grudgingly, as it were, but positively and sincerely the constitutional principle of no establishment, of no religious tests, and of freedom of religion. They have gone farther and assured us that even if Catholics should become a substantial majority, these constitutional provisions would stand secure. In the same way, responsible Catholic laymen, be they governors of states, members of Congress or of state legislatures, scholars, and by far the greatest majority of theologians have accepted positively and sincerely what is called the separation of Church and state as provided in the constitution. And both hierarchy and laity do so because these constitutional provisions are good—morally good law, sound practical maxims, "articles of public peace" (John Courtney Murray) of and for our people living in a pluralist society and culture of which the constitution is the political form of existence. The makers of the constitution found a people that had disestablished the colonial churches in most states but not in all, a people that had appreciated the Maryland Declaration of Tolerance of 1649 more positively than is often the case today, as they did Roger Williams' maxim of religious freedom though they might disagree with his theology; they found a people to be formed into a nation, who were for a great many causes unchurched, though not anti-religious; they found a people who had fled from religious persecution at home and were,

[1] For a more elaborate presentation cf. the many articles of John Courtney Murray, the books of Jacques Maritain, especially his *Man and the State*, and the author's *The State in Catholic Thought*.

as the Irish, still to flee from it for some time, with the consequence of the multiplicity of religious sects. Some of the fathers of the constitution were also of the deistic persuasion of the Enlightenment and, for this reason, were for the separation of Church and state. But the acceptance of the principle that religious conformity could not and should not form the basis of political unity and loyalty made it historically a necessity to use the term separation. Let us not forget that the state, after the coming of Christianity and in contradiction to the "pagan" state, has no longer any original authority in spiritual matters. Let us not forget, either, that the idea of natural rights and especially of the rights of parents to determine the education of their children is earlier than the Enlightenment and was already recognized by theologians like St. Thomas in the thirteenth, and that tolerance for Jews, Mohammedans, and Turks was recognized by jurists such as Eike von Repkow in the fourteenth century.

Declaring the separation of Church and state to be good law, practical maxims issuing from social necessity, may sound low and cause suspicion; for law is not immutable, practical maxims may sound too pragmatic and social necessity is not immutable either, in the eyes of many. Now if a law is good, especially a basic and fundamental law, then it remains so for a long time—legally spoken, *in perpetuum*. And a practical maxim is of the highest moral character; for Kant, whose philosophy Catholics do not accept, practical maxims were basic to ethics; for us practical maxims are enduring rules for what to do and to act. And the term "articles of public peace" means that the separation belongs to that area of agreement, that consensus, which makes our nation what it is and recognizable and differentiated from others. We recognize separation as a positive value; we recognize the Bill of Rights and the protection of minorities as part of this consensus and constitutive for our society. In earlier times public authority, Protestant and Catholic alike, especially princes yet supported by their subjects, felt that conformity to the religion of the prince or of the majority of the people was a necessary part of this area of consensus, the sure and only reliable basis of political loyalty. But we have learned that this need not be so; that especially Catholics have, in this matter, no great difficulty because they have their natural law theory of the "objective" state (the state is independent and has its own value based on natural law; as was pointed out above).

Today only a few nations in the West seem to insist on the older relation. But it ought to be clear that the content of the consensus, of the area of agreement, is an historical decision based on circumstances, not on an abstract, ever-valid ideal. That is the reason for calling the separation an article of public peace or a practical maxim, or simply good constitutional law. And it would seem that this was also the prudential judgment of the fathers of the constitution. They did not mean to set up philosophical or theological doctrine, though in individual cases such doctrines might have influenced them. What Catholics cannot accept, then, are particular philosophical or theological interpretations of the separation maxim which are said to be incorporated as such in the law. Thus certain

Protestant sects, by reason of a spiritualism characteristic of them, not only deny the Church universal but also any kind of ecclesiastical law of a divine origin, any *Ämter-Ordnung, i.e.* they have an anti-sacerdotal and anti-ecclesiastic bias. Naturally to them separation is a theological tenet and the First Amendment is, in their eyes, the embodiment of this norm of orthodoxy, of their articles of religious faith. As long as they are content that others give to separation their assent as good citizens, because it is rationally good law and thus obliging in conscience, there is no difficulty. But if others are considered reliable citizens only if they accept this particular religio-theological interpretation, and are asked to give a religious assent against their own religious conviction, or suffer distrust and doubt, then, I think, one goes beyond what the law says and what its makers intended as *law*-givers. Similarly, the free exercise clause may be interpreted theologically so as to have its only legitimate origin in a particular Protestant theological doctrine of the individual conscience as the only and ultimate norm of religious faith, denying any *magisterium ecclesiae* and any tradition. There is, to my knowledge, little theological unanimity among Protestant churches and sects, and in the past a great variety of practices prevailed; see Luther's attitude to the *Schwärmgeister*, to the *jus circa sacra*, etc. on the one hand and the "free church" doctrines of the Christian community being simply a free, voluntary association of like-minded people.

Now a Catholic could not give his consent to such an interpretation of the free exercise clause, though he has no difficulty with the clause if it means what it says, that the state *qua* state has no original jurisdiction in matters of faith and that the state should not lend itself to use its coercive law in this matter as it did in earlier times—again without much difference as to Catholics on the one hand and Protestants of various denominations on the other hand. It is said that Pius XI told an American Protestant visitor who praised freedom of conscience highly that he preferred to speak of freedom of conscien*ces* and then he would agree with his visitor. After all, Catholics have a great respect for conscience; for the act of faith as a free gift of God can only be freely received. And it is also established Catholic doctrine that a Protestant, for instance, has the subjective duty (from which follows the obligation of others and of the community to recognize his right not to be coerced in the fulfillment of this duty) to adhere to his church and its teachings as long as he is subjectively convinced of its truth; nay as long as he is not subject to the pressure of urgent and serious doubts, he may not even give up his faith (Lehmkuhl, S.J., *Theol. Moralis*, 1914, vol. I, p. 415). The sincerity of what I consider to be an erroneous conscience demands reverence and has the right to be free from coercive action by the state, by neighbors and fellow-citizens. Let me quote another great theologian, Jacques Leclerc: A society in which the only chance to make a career is by being a Catholic would be a society where the right of sincerity would lead to a forced conversion with a consequent poisoning of the Church of God. Out of love of the Church and of respect for human dignity we do not want any such conversions under force or pressure by so-

cial conditions (*La Vie Intellectuelle*, 1949, p. 109. See also my article on Church and state in the *Review of Politics*, vol. XII, 1950, p. 321-340).

Separation and religious freedom have also been demanded in the past on the basis of the deism of the enlightenment which accepts only a natural religion and thinks of revealed religion as having no standing before the bar of natural reason, thus subjective private opinion of an ultimately superstitious character. Here again separation and religious freedom are thought to be the embodiment of a particular philosophy. Whilst the above-mentioned Protestant view makes them an article of sectarian faith demanding religious assent on pain of heterodoxy, this view makes them an absolute principle of a particular philosophy which rejects the truth-character of all revealed religion. In our times the earlier certainty of "natural religion" has given way to a skeptic relativism in the matter of philosophical truth and moral fundamental norms (natural law) and either accepts Lessing's dictum: if God were to hold all Truth in his right hand and in his left only the perpetual search for truth perpetually erring and were to tell me to choose, I would seize his left hand in humility and say: give, Father, for the whole pure Truth is for thee alone; or else it accepts the positivist criteria of scientism, pragmatism or sociologism. Freedom then means, in Gordon Keith Chalmer's term, "non-committalism." Again, if this philosophical tenet is thought to be embodied in the First Amendment and it is asked that this tenet be made the basis of interpretation, then one introduces something into a quite clear and simple legal norm which, according to its formulation is not contained in it and was not intended to be in it.

In our lifetime a new "statism" apparently harmless because of a democratic—and thus highly respectable—gown, has arisen. It seems to be afraid of a pluralist society and has invented a particular unity-producing theory accusing those who follow their own way in education, for instance, of "divisiveness." Underlying this theory is the conviction that the state is simply and categorically the highest form of human social life and its law brooks no critical recognition of a "higher" law. Joined with an outspoken democratism, this issues in an extolling of the majority will as a Rousseauist General Will which cannot err. It is in danger of producing a "civil religion" of democratic secularism despite all glorification of civil and personal rights. It is, among other things, a cause of the widespread distrust of the Catholic minority; it comes out in the question of the parochial schools. Here objectively unjust burdens are imposed upon the Catholic parents who follow their consciences and are ready to carry that burden—only to be accused of divisiveness. One speaks of Catholic power, implying that the consciences of Catholics are in some mysterious way "controlled" by the hierarchy and become their instruments for obviously sinister schemes against "democracy." It seems that, in order to be recognized, Catholics should change the constitution of their Church wholly and surrender essentials of their faith so as to be "adjusted" and fully accepted.

Catholics cannot accept these interpretations of the First Amendment. We do not challenge the right of others to have and to keep their interpreta-

tions but we challenge their right to impose their specific interpretations as the only true ones upon others. The constitutional law common to all must be formulated and so applied that it may become part and parcel of that area of agreement, that consensus, as John Courtney Murray calls it, so that we may live together in peace, mutual respect, and unity, which make us a nation. It is the law as it stands as law which unifies; it is the interpretations which may be divisive. But it is an old truth that the law demands my assent independently of specific motivations of such assent as long as the latter are not claimed to be the only "true" and necessary motivation giving to law its only valid interpretation.

There still remains a problem (though its reality has been rejected by higher authority than mine) : that is, that if Catholics gain a qualified majority they would change the First Amendment and deprive religious minorities of the full protection of the religious freedom clause, and introduce a union of Church and state. First, one may have forms of union of Church and state like in England, some Scandinavian countries, and still have full and secure freedom of religion. In countries like Ireland, with an overwhelmingly Catholic majority, or Belgium, in which, when it established its constitution in 1831, a Catholic majority prevailed, we find in Article 44 resp. Articles 14, 15, as in the short-lived Austrian corporate constitution (1934), the Portuguese constitution (1933/35), the Bonn constitution, and the constitutions of predominantly Catholic *Länder* like Bavaria and the Palatinate that they all have the freedom of religion clause. With the exception of the defunct Austrian constitution they have separation of Church and state and recognize the rights of parents to determine the education of their children in —to use American terms—publicly supported sectarian schools. They all repudiate any religious test. With very few exceptions (which are, if I may say, on both sides of the fence), there is in all modern states full freedom of religion, the prohibition of religious tests, a ban on compulsion to perform any religious act or to take part in a religious function (Austrian Const. Art. 27). Consider the quotation from Jacques Leclerc and add the following from Father Pribilla (*Stimmen der Zeit*, 1949, pp. 27-40) : "It can only bring blessings to the Church if she pledges herself to the freedom of conscience and willingly renounces the method of governmental coercion even where it is still at her disposal. . . . The thesis that only Truth has rights and error none is irrelevant since the protection is that of erring man. But the defense of the erring in the exercise of this duty and in the preservation of his right is itself something good. The man in error has undoubtedly the right to be persuaded of his error by objective argument, instead of being disturbed in his personal liberty." The sincere conscience, though in error, has the claim that its sincerity be recognized.

Actually today religious freedom is recognized not only in the municipal law of most states, Catholic as well as other, but it is already a part of international law, e.g. in the European Convention on Human Rights, the initiative for which came from many Catholic statesmen. The Draft of the U.N. Convention on Human Rights also con-

tains an international guarantee of religious freedom as a fundamental human right. All these efforts have found the full approval of the late Pope Pius XII and of Catholic citizens generally. We are, says Father Pribilla, nearing a time in which all civilized mankind in principle regards coercion in spiritual ("geistigen") and especially religious matters, and the use of force in such matters, as a form of barbarism against which the nations of Western civilization gather all their powers. (*Ibid.* p. 35.)

A final point. My feeling is that much of the fear and distrust on the part of our Protestant fellow-citizens (—as a weighty and compact minority the Catholics have less fear and distrust, understandably, but may seem to be, and probably are, somewhat sensitive and consequently aggressive—) could be met by our knowing one another better by a continuous dialogue which would free us from prejudices and make us see our religious differences more calmly and realistically—and with more mutual respect. That this is not as easy in this country with its multitude of sects as it is, for instance, in Germany, is clear; but it could and ought to be tried. We should also bury many historical prejudices. Historical science, especially church history, has made such progress that Joseph Lortz's *History of the Reformation in Germany*, for instance, has been accepted by both Catholics and Protestants as the definitive work. We have obligations of civic friendship as citizens of this Federal Republic which we love equally, and also, I think, obligations as Christians. God in his good time of grace will, without any merely human compromise, make it true that *Veritas liberavit vos.*

LECTURESHIPS, 1960

L. P. Stone Lectureship
Howard G. Hageman, D.D.
North Reformed Church, Newark, N.J.
Subject:
"Worship in the Reformed Tradition"
February 1-5, 1960

Annie Kinkead Warfield Lectureship
J. K. S. Reid, D.D.
Professor of Theology, University of Leeds
Subject:
"Life in Christ"
April 4-8, 1960

THE GREEK SENSE OF TRAGEDY

WHITNEY J. OATES

IT is my deep conviction that no subject is more important for the Church to consider at this moment in history than the sense or meaning of tragedy. I further believe that this problem is something to which all religions must address themselves, as well as secular institutions both educational and corporate, and creative artists in all the media. The question is in the air in our times and for rather obvious reasons. It is no accident that so many contemporary dramatists have attempted to compose tragedies, for the most part with indifferent success. One thinks of O'Neill, Arthur Miller, T. S. Eliot, Jean Paul Sartre, and we all know of the enormous success of Stravinsky's *Oedipus*. Since the Greeks, in one way, started it all, it does seem clear that one can be profited in his thinking about the tragic by turning to its expression in Greek drama.

Some years ago, I attempted to develop a generic conception of the nature of tragedy or the tragic sense which could be validly applied to such works of art as the tragic drama of the Greeks, of Shakespeare, or even to the great novels of Dostoevski and other Russian writers of the 19th Century. Though I would be prepared in some measure to defend the wide applicability of the theory, tonight I shall confine myself to evidence derived from the tragedies of Aeschylus and Sophocles,—more specifically, the *Prometheus Bound* and the great trilogy, the *Oresteia* of the elder playwright, and the three *Oedipus* plays of Sophocles. From these masterpieces, I am convinced we can best develop our sense of the Greek sense of tragedy.

Let me briefly review my theory. I should like to argue that tragedy or the tragic involves three assumptions and in addition possesses a definite orientation.

1. According to the theory, the first assumption which the tragic makes is that the individual human person possesses dignity and infinite worth. This assumption, of course, entails the fact that the tragic can easily be distinguished from the pathetic on the one hand, or the tale of unmitigated horror on the other. Dignified and worthful man and his human predicament are always to be found at the center of the tragic.

2. The second assumption grows directly out of the first since it asserts that man in some sense possesses freedom of the will. Certainly, unless man has some kind of valid freedom, the claim of the first assumption, that of man's dignity and worth, could scarcely be sustained. In other words, it is hard to see how any one could take seriously the absolute pawn or puppet. And furthermore, there is the inescapable corollary of moral responsibility which goes with any doctrine of the freedom of the will.

3. In the third place, the tragic assumes that man lives under some kind of super-human power over which he has no control, though it in part can control him. This power has been variously designated as Fate, God, Zeus,

Providence, or the Moral Order. It hardly need be added that, because of this assumption, the tragic is always and inevitably religious.

And, finally, the orientation of the tragic is specifically upon man as he faces the brute fact of evil in this world.

If the tragic, then, makes these three assumptions, the dignity of man, the freedom of his will and his moral responsibility, and the existence of a super-human power, and if it studies man as he faces the awfulness of evil, it may appear to be a supreme and marvelous paradox that this tragic view is not pessimistic, but profoundly optimistic. But it is in fact optimistic for the tragic asserts with amazing clarity, as all the great tragedies abundantly attest, the existence in man, somehow and in some sense, of a power or a grace if you will, which will enable him in the end to triumph over evil. Some thoughtful men insist simultaneously that man has dignity and that he is doomed to ultimate abject defeat. It is my contention that the tragic by its very nature could never possibly make the latter assertion.

As I have already indicated, I think that a case for the foregoing "theory of the tragic" could be made with documents drawn from other than Greek sources but for me it is clearly the better part of wisdom to stay upon what is presumably my proper bailiwick. But before turning to the Greek tragedies themselves, we should not overlook the important influence which the origin of the form exerted upon its subsequent development. Though scholars have endlessly debated the problem, it is generally agreed that Greek tragedy derived from choral hymns sung in honor of Dionysus, the god of wine and fertility, at a religious festival each spring. By gradual steps, the hymn took on a dramatic form, and so we have in our developed plays an alteration of dramatic scene and choral ode. Hence from its origin Greek tragedy drew its poetic form and its religious association. Greek tragedy never became "secularized." It always remained serious in tone and deeply and unalterably concerned with moral and religious ideas.

In the decision to deal in Aeschylus with the *Prometheus Bound* and the *Oresteia* I have deliberately selected plays in which the primary focus is not upon the human predicament but rather upon the nature of the godhead or the ultimate power behind the universe. This is, of course, more true of the *Prometheus* than of the trilogy, as I shall hope to point out later. But there is a sense in which the tragic genius of Aeschylus concentrates upon achieving insight into the nature of the godhead or Zeus as an overarching preoccupation, and so, with respect to our theory of the tragic, his work illumines the third assumption, *viz.*, the existence of the superhuman element in reality. That Aeschylus' primary concern is theological can be sensed even in his earliest play, *The Suppliants*, where, for example, in one of the choruses Zeus is addressed in these words:

> "Lord of lords, most blessed among the blessed, power most
> perfect among the perfect, O Zeus, all happy, hearken to us."
> (lines 524-27)

The *Prometheus Bound* throws further light upon the playwright's concep-

tion of Zeus, even though the play itself presents serious problems of interpretation. You are no doubt familiar in general with the substance of the work. It opens with Might and Force fastening the hero to the rock where he must remain transfixed for many thousand years as a punishment from Zeus for having stolen fire to give to men for their preservation. As the play progresses and as Prometheus talks with the chorus and Oceanus, the god of Ocean, the deep enmity of Zeus and Prometheus is revealed. The villainy of Zeus is brought out most clearly in a colloquy between Prometheus and Io, the only human character in the play. Io, the innocent victim of the lust of Zeus, has been transformed by an angered Hera into a heifer and is pursued by Argus of the thousand eyes. Prometheus, whose name means Forethought, prophesies her future fate and makes known that one of her descendants will ultimately bring about his release. It then appears that the secret of his release is not known to Zeus, for in the closing scene, Hermes, to whom Prometheus refers contemptuously as the "lackey of Zeus," appears and endeavors by threats to force the disclosure of the secret. Prometheus refuses and, as the earth bursts asunder and he sinks slowly from sight, he shouts his defiance in these the closing words of the play:

"Lo, in grim earnest the world
Is shaken, the roar of thunders,
Reverberates, gleams the red levin,
And whirlwinds lick up the dust.
All the blasts of the winds leap out
And meet in tumultuous conflict,
Confounding the sea and the heavens,
'T is Zeus who driveth his furies
To smite me with terror and madness.
O mother Earth all-honored,
O Air revolving thy light
A common boon unto all,
Behold what wrongs I endure."

(lines 1080-1093 P.E. More's trans.)

The difficulty of interpretation here is obvious: How can one square the Zeus of *The Suppliants*, invoked as "Lord of lords," with the malevolent Zeus of this present play. If one succumbs to the temptation of viewing Prometheus as a typical Aristotelian "tragic hero," whose "tragic flaw" has brought about his downfall, there seems to be no way whereby the inconsistency of the view of Zeus in the play can be explained. I would like to suggest that the problem may be resolved by arguing that the Prometheus trilogy, of which this is the first play (the other two are preserved only in the most meagre fragments) is not about Prometheus but about evil and its relation to the godhead explicitly. To be sure, on the surface the *Prometheus Bound* possesses tremendous power and appeal from the fact that the hero for a noble purpose has engaged in a rebellious act contravening established authority, and endures magnificently the no mean punishment of Zeus, suffers, and to intensify the situation still further, he did what he did with full foreknowledge of the extent of his coming sufferings.

But if Aeschylus is at a deeper level concerned with evil and its relation to the godhead, what are the consequences for the problem of the nature of Zeus in our play? Clearly Zeus here is portrayed as brute power, omnipotent but not omniscient, malignant, and, as a cruel lecher, the cause of Io's suffer-

ings. And Zeus the malignant is posed against Prometheus the benignant and wise, the ideal "humanitarian," who thought enough of man to benefit him. My theory would be that the deeper meaning of the play can be discovered if it is read symbolically. Could it not be that the poet is struggling to express his belief that God or the godhead must have two aspects, wisdom and power, symbolized respectively by Prometheus and Zeus? One might conjecture that at the end of the other two plays of the trilogy these two aspects, which if separated are in conflict, and can be corrupted (that is, wisdom into disobedience, and power into brutality), were presented as mystically fused into a single divine nature which is both all wise and all powerful. Perhaps Aeschylus may be attempting to show that God conceived of either as sheer wisdom without power, or as sheer power without wisdom is hopelessly inadequate as an object of man's faith, when man has to face the stark fact of evil in the world.

Some significant support for the foregoing interpretation can be found in the great trilogy, the *Oresteia*, which, I think, deals with the same problem as does the *Prometheus Bound*. To review briefly the plot of the Aeschylean masterpiece: Agamemnon returns home as the triumphant Greek leader who has just accomplished the defeat of Troy. In his absence, his wife, Clytemnestra, has taken as her lover, Aegisthus, Agamemnon's cousin. Prior to this time, the brothers Atreus and Thyestes, and fathers respectively of Agamemnon and Aegisthus, perpetrated a series of horrible acts involving adultery, murder and frightful revenge, with the result that a curse was brought upon their house. This curse continues to operate, as Clytemnestra carries out a carefully laid plot to murder Agamemnon. Orestes, Agamemnon's son returns, and with the help of his sister, Electra, and, acting upon the advice of the oracle of Apollo, kills Aegisthus and his mother. He is haunted by the Furies, who in one sense function as symbols of conscience, but ultimately is tried before the great Athenian court of the Areopagus, and is pardoned. These are but the bare bones of the plot, and in no sense do they tell us what the play is about.

Nonetheless this is a good plot, or at least it seemed so to Eugene O'Neill who made it the base for his justly famous *Mourning Becomes Electra*. By examining O'Neill's play and by contrasting it with the ancient model. I think one can most expeditiously come to realize the essential meaning of the Aeschylean tragedy. Here is O'Neill's play: General Mannon, United States Army, after the Civil War in 1865, returns home to his wife Christine and his daughter Lavinia. Christine in his absence has taken as her lover Adam Brant, a ship captain. They plot the general's murder, which Christine carries out by poison on the night of his return. The death is passed off as a heart attack. The son, Orin, returns. Lavinia has reason to suspect her mother of the murder. She convinces Orin that Adam Brant is his mother's lover. Orin, who has a preternatural affection for his mother, kills Brant. Christine commits suicide, leaving Orin and Lavinia with their ghosts. Orin ultimately is driven by conscience and by Lavinia to suicide, and at the end, Lavinia (Electra) is left alone with her

ghosts, to a remaining life of self-torture and self-punishment.

The first two parts of the play are almost point for point identical with the Aeschylean version, but in the third part O'Neill struggles. All his characters are in the main repugnant. Christine acquires stature at times as does Brant and often Lavinia. Orin is weak but at moments sympathetically drawn. More than veiled hints are made at an abnormal underlying relationship between son and mother, which is later transferred to brother and sister. Typical of Orin is such a speech as this: "And I find artificial light more appropriate for my work—man's light, not God's—man's feeble striving to understand himself, to exist for himself in the darkness! It is a symbol of his life —a lamp burning out in a room of waiting shadows." Down and down the play drags you. Hear Orin again as he speaks to the girl, Hazel, to whom he is engaged: "And, listen, Hazel, you mustn't love me any more. The only love I can know now is the love of guilt which breeds more guilt—until you get so deep at the bottom of hell there is no lower you can sink and you rest there in peace." It is almost despair that you are left with. I suppose that if it were complete despair, then the play would have no claim to be called tragic, and indeed there are those who would be unwilling so to describe it. In any event, the terms of its resolution, that which mitigates the despair, is somehow the grim, all but hopeless, Stoic courage with which you are prepared to believe that Lavinia will face the rest of her life.

But now to contrast with Aeschylus. In place of the grim Stoicism which provides the resolution to the human story in the O'Neill play, Aeschylus uses the human story of Agamemnon, Clytemnestra and Orestes as material through which he can study and illustrate his central problem or complex of problems. Clearly his primary focus is religious and theological. He in effect is asking such questions as these: Why is it that sin or crime has the peculiar power of reproducing itself? How can such a sequence be broken? What is Zeus? Whence comes evil? How does God punish? That the poet's major preoccupation is with the nature of Zeus is borne in upon us in an early chorus in the *Agamemnon*, the first play of the trilogy:

> Zeus, Zeus, whate'er He be,
> If this name He love to hear
> This He shall be called of me.
> Searching earth and sea and air
> Refuge nowhere can I find
> Save Him only, if my mind
> Will cast off before it die
> The burden of this vanity.
>
> \- - - -
>
> Only they whose hearts have known
> Zeus the Conqueror and the Friend
> They shall win their vision's end.
>
> Zeus the Guide, who made man turn
> Thought-ward, Zeus, who did ordain
> Man by suffering shall learn.
> So the heart of him, again
> Aching with remembered pain
> Bleeds and sleepeth not, until
> Wisdom comes against his will.
> 'Tis the gift of One by strife
> Lifted to the throne of life.
>
> (lines 160-183, G. Murray's trans.)

This strain continues as the tragedy advances, though often it is suggested that divine justice is based upon the principle of "an eye for an eye," and

indeed in the third play of the trilogy, the *Eumenides*, the Chorus of Furies embodies this view of justice. But in the *Eumenides* Orestes is brought to trial before the twelve-man jury of the court of the Areopagus, with Athena, the vice-gerent of Zeus, as the judge, Apollo as the defense attorney, and the Furies as prosecutors. The details of the trial need not concern us here. Suffice it to say that Apollo pleads passionately and not too logically for acquittal, while the Furies argue that all order will be overthrown if the accused is not convicted and punished according to the traditional mode of inflexible retributive justice. The jury splits its vote, six to six, and Athena casts hers in favor of acquittal. Orestes is pardoned and forgiven, and one cannot help but feel that the poet, by having his human jurors tie and having the goddess decide, means to tell us that the breaking of the curse and the granting of forgiveness is beyond human power.

Orestes leaves the stage at this point but the play continues. Athena endeavors to treat with the Furies, the instruments of the old mechanical and unimaginative justice, and suddenly and mysteriously they become transformed into Goddesses of Grace or Mercy, Eumenides. And so as in the conclusion of the *Prometheus* trilogy, if our theory is correct, we have a godhead in which wisdom and power are fused, here in the resolution of the *Oresteia* we are presented with a conception of the ultimate power behind the universe as both merciful and just. The godhead of the *Oresteia*, a being free of the incubus of anthropomorphism and worthy of human worship, is to be known and felt mystically. Aeschylus seems to be saying that by virtue of its very existence and nature, ultimately incomprehensible though it may be, man is better able stoutly to endure pain and suffering that he may attain to wisdom. It is in this way that Aeschylean tragedy is radically optimistic.

In the light of our theory concerning the essence of the tragic, it should be clear that, though Aeschylus makes the three assumptions and orients his thought towards the question of evil, he places most emphasis upon the nature of the superhuman power in reality and its relation to man and his suffering. In the Oedipus plays I believe we shall see that Sophocles distributes his interest evenly among the three assumptions and the final orientation, and is absorbed in the way in which they interact. On these matters, let us let Sophocles speak for himself.

First, with respect to the dignity of man, there is the great ode in the *Antigone* (lines 332-367) where the Sophoclean point of view is explicitly expressed. I quote from Robert Whitelaw's translation:

> "Many are the wonders of the world,
> And none so wonderful as Man.
> Over the waters wan
> His storm-vext bark he steers,
> While the fierce billows break
> Round his path, and o'er his head:
> And the Earth-mother, first of gods,
> The ageless, the indomitable,
> With his ploughing to and fro
> He wearieth, year by year:
> In the deep furrow toil the patient
> mules.
>
> The birds o' the air he snares and
> takes

All the light-hearted fluttering race
And tribes of savage beasts
And creatures of the deep
Meshed in his woven toils,
Own the master-mind of man.
Free lives of upland and of wild
By human arts are curbed and tamed:
See the horse's shaggy neck
Submissive to the yoke—
And strength untired of mountain-roaming bulls.

Language withal he learnt,
And Thought that as the wind is free,
And aptitudes of civic life:
Ill-lodged no more he lies,
His roof the sky, the earth his bed,
Screened now from piercing frost and pelting rain:
All-fertile in resource, resourceless never
Meets he the morrow; only death
He wants the skill to shun:
But many a fell disease the healer's art hath foiled.

So soaring far past hope,
The wise inventiveness of man
Finds diverse issues, good and ill."

Here Sophocles sings his praise of the glory and powers of man, his resourcefulness in the face of his environment, his skill in language and in thought, his ability to construct moulds of government and society, and his capacity to combat disease. There is only one thing which man cannot conquer, according to the ode, and that is death. And yet, with all his powers, man comes to "diverse issues, good and ill." This then is the Sophoclean assertion of the dignity, worth and value of man even though death stands in his way as well as all the good and evil vicissitudes of human life.

Sophocles' view of the freedom of man's will and his moral responsibility has been a subject of much debate, since in certain quarters it is habitually asserted that Greek Tragedy is a tragedy of fate, from which free will has been eliminated, and usually critics cite the *Oedipus Tyrannus* as evidence. But let us look at the play a little more carefully. To be sure, an oracle had said that Oedipus would kill his father, Laius, and marry his mother Jocasta, but if we examine the events of the play itself we can see many actions freely initiated by the hero. As you recall, the drama at its opening discloses the city of Thebes as suffering from a violent plague. The people appeal to their king for help. He, in turn and of his own volition, appeals to the oracle of Apollo and is told that the plague can be stopped only if Thebes can be rid of the slayer of Laius. Oedipus, again freely and with the complete high-mindedness of a benevolent ruler, says that he will do all in his power to discover the murderer. The rest of the play records the king's relentless and unswerving pursuit of his task, until the last link in the chain of evidence is forged, and Oedipus finally knows the complete truth, that he himself is the murderer and that Jocasta is his mother. Perhaps we can take these episodes to reveal the poet's view that human actions can be self-determined and divinely determined in combination.

In establishing this point, it is not without significance that Oedipus, when he knows the truth, does not plead ignorance or innocence of intention as an excuse, but immediately accepts full

moral responsibility for his actions, even though he cannot comprehend why this should be so. My old teacher, Paul Elmer More, once summarized the meaning of the *Oedipus Tyrannus* when he wrote that the play asserted man's intellectual impotence and his moral responsibility. The presence of this conception in the play, in Mr. More's mind, makes it the great and universal tragedy that it is.

Sophocles is very specific in the *Oedipus Tyrannus* concerning the element of the divine which has power over man. His view is found in the well-known choral ode on the laws of God, which I want to quote in somewhat abbreviated form, again from Gilbert Murray's translation:

"Toward God's great mysteries,
Oh, let me move
Unstainèd till I die
In speech and doing; for the laws thereof
Are holy, walkers upon ways above,
Born in the far blue sky;
Their father is Olympus uncreate;
No man hath made nor told
Their being; neither shall Oblivion set
Sleep on their eyes, for in them lives a great
Spirit and grows not old.

I judge not. Only through all maze of wrong
Be God, not man, my guide.

In a world where such things be,
What spirit hath shield or lance
To ward him secretly
From the arrow that slays askance?
If honour to such things be
Why should I dance my Dance?
I go no more with prayers and adorations
To Earth's deep Heart of Stone
Nor yet the Abantes' floor, nor where the nations
Kneel at Olympia's throne
Till all this dark be lightened, for the finger
Of man to touch and know.
O thou that rulest—if men rightly call
Thy name on earth—O Zeus, thou Lord of all
And Strength undying, let not these things linger
Unknown, tossed to and fro."
(lines 863-910)

Sophocles is asserting that there is this supreme Being or God or Zeus, perhaps not so clearly portrayed as that mystic union of Fate and Zeus, Justice and Mercy, at the end of Aeschylus' *Eumenides*, but still mysterious and all powerful, setting and ordaining the eternal laws of the world. These laws are holy, and though man cannot comprehend them, yet he must live by and under them. It is not too much to say that in contrast to Aeschylus and his rather exclusively theological concern, Sophocles studies in his characters the continued interaction of the human and divine aspects of reality.

Many critics would insist that Sophocles has penetrated as deeply as any one into the problem of human pain and suffering, or what I have already called the brute fact of evil in this world. The poet of the Book of Job may be his superior, or perhaps Shakespeare in *King Lear*. I suspect that Sophocles has achieved this eminence because he has been willing to face the problem in its most difficult form, *viz.*, Why do

the innocent or all but innocent suffer? Why does suffering so often seem so radically out of proportion with any moral flaw? Why does Oedipus suffer? As we have remarked, at the end of the *Oedipus Tyrannus,* the hero though completely innocent in intention, never pleads that innocence as an excuse. Oedipus accepts full responsibility for all his acts, even though his intellect cannot provide him with any reason why. Some critics would say that the *Oedipus Tyrannus* merely demonstrates the awful power of the gods who can take if they will the happiest and highest of mortals and bring him low. This may be so, but I believe the play goes further in that in Oedipus' acceptance of responsibility we have one aspect of Sophocles' answer to the question: Why do the innocent suffer?

The second aspect of his answer comes in the play of the poet's old age, the *Oedipus at Colonus,* composed many years after the *Oedipus Tyrannus,* and it is an answer or resolution which is mystical in tone. The play portrays the last hours and death of the old blind exiled king, who can well be taken as an exemplar of the Aeschlyean principle that man by suffering shall learn. But something more, I believe, has happened to Oedipus. The powerful symbolism of the myth, which Sophocles exploits at this point, should not be overlooked, for the myth tells us that the body of this man who, we can only conclude, has somehow become sanctified by his experience of suffering, has the mystic power to bring blessing to the land where it will lie buried. The death scene itself is intensely dramatic. Peals of thunder are heard, the signal that Oedipus' hour has come. Slowly the old man rises and moves from the stage. Though he is blind, now he needs no guide, for the light that lights him is from within, and he knows that he is going to the death that will be his victory. All Sophoclean tragedy seems somehow to come together in this death scene of Oedipus. Here we have a noble high-hearted man, who has innocently committed crimes and has suffered, but he portrays within himself man's dignity, the power of man's will, man's living under God, the limits to which man's understanding can attain, and at the end he leaves life, mystically illuminated in the triumph of death. This is Sophocles' tragic view, his sense of the tragic as tragic optimism, and I would contend, it contains the very heart of the Greek tragic sense at its best.

Let us try to summarize the underlying presuppositions of this view in a single key proposition: Man is in and of this world, but by his very nature possesses an extra dimension which raises him above and beyond this world, and gives him an awareness, though limited, of the normative nature of reality as well as the religious and spiritual nature of higher reality. And this is a reality in which the Human and the Divine are fused. As Professor Bernard Knox of Yale has pointed out ("Sophocles' Oedipus" in *Tragic Themes in Western Literature,* edited by Cleanth Brooks, New Haven, Yale University Press, 1955, p. 29), Sophocles in two lines of the *Oedipus at Colonus* (1627-1628) has expressed his commitment to the reality of this fusion. The lines come from a messenger's speech which recounts the last moments of Oedipus after he has left the stage. We are told that he engaged in ritual washing and embraced his

daughters, when the voice of the god called him in these words:

ὦ οὗτος οὗτος Οἰδίπους, τί μελλομεν
χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.

"You, Oedipus, you, why do *we* hesitate to go. You have delayed too long." Note the all-important first person plural by which the God associates Oedipus with himself and his own divinity.

If this be at all a fair analysis of the Greek sense of the tragic, what is its bearing on the subject of this lecture series, "The Challenge to the Church?" First, I think the church must continually endeavor to enlarge its understanding of the tragic view of man's nature, since at bottom it is a religious view, as I hope I have been able to demonstrate. Take away the dimension of religion, and the tragic sense can find no expression in philosophy, art, literature, or music. Because this tragic sense entails one of the most profound readings of the nature of man, I have recently attempted to argue that institutions of learning in their pursuit of excellence can do no better than to be guided by an increasingly enriched conception of the tragic view of man.

There is a second reason why the tragic can be supremely important to the Christian Church. I have come to believe that all the world's great religions have in common some sort of conception of the tragic nature of the human predicament, in either a rudimentary or a more sophisticated form. I know that my suggestion will arouse opposition. Someone doubtless will say that there never could be Buddhist tragedy, because of the Buddhist view of human nature. This may be true if one means a formal literary work of art. But I should counter that the Buddhist view of human nature results from a recognition of the nature of the human predicament. The very recognition of the problem cannot help but evoke to some extent the tragic sense.

If I am at all correct in asserting that the world's great religions share a sense of the tragic, then this common element can provide a ground whereby they can communicate fruitfully with one another. Furthermore, such a sharing does not involve the palpable evils of syncretism. The sense of tragedy can be held in common and this in no way prevents each religion from maintaining its own integrity. In the field of religions now, watering-down, least-common-denominatorism, must be rejected. Rather at this moment in the world's history, understanding and genuine tolerance among religions must be enhanced, and by genuine tolerance I do not mean to imply that everything is as good as everything else. But I cannot help believing that a widening and deepening awareness of the tragic sense can be a powerful force making for the public and the private good as we face the peculiar troubles of our twentieth century world.

THE PREACHING OF PAUL TILLICH

J. Frederick McKirachan

It would be unusual today to leave a theological discussion without having heard or having mentioned the name of Paul Tillich. Seen by some as the greatest theologian of this century, compared by others with Augustine, Aquinas, and Calvin, and condemned by some others as the most dangerous threat to Christian thought in our time, Tillich is a man to be studied, heard, and understood by anyone concerned with modern theological thought.

The work and thought of Tillich grow from the rich soil of a long life of struggle, disappointment, inspired faith, and evangelical concern. He was born on August 20, 1886, the son of a Prussian Territorial Church minister in Strazeddel, Brandenburg. At an early age he decided to become a philosopher and saw the Christian ministry as the most promising entrance to this vocation. In August 1914, he left his Lutheran parish in Berlin and marched off with the German army as a chaplain. Through his experience in the war, he realized that contemporary theology said little or nothing to the real problems of men. His own system of thought and faith was challenged and crushed, and upon his return from the war he set his mind to the task of reconstructing a theological structure and a proclamation of faith which would speak with some reality to the "human predicament."

An ardent and thorough study of Kierkegaard and Nietzsche intensified his efforts as he taught philosophy and theology at the universities of Berlin, Marburg, Dresden, Leipzig, and Frankfort, from 1924 to 1933. It was from his post at Frankfort that he came to Union Theological Seminary, New York, at the invitation of Reinhold Niebuhr. The move was precipitated one day in the winter of 1931-32 when Tillich witnessed the beating of leftist students by a gang of Nazi storm troopers. His outspoken condemnation of this brutality and his continued criticism of National Socialism led to his dismissal from the University the following year. He knew that this was the end, Hitler having taken power, and so he accepted Niebuhr's invitation. Tillich stayed at Union, teaching and preaching, until 1953 when Dr. Nathan Pusey invited him to Harvard as a University Professor. Pusey explained his invitation by saying that Tillich is a man "on the frontier of his subject." He went on to say,

> ". . . we come back to his personality—direct, honest, kindly. People have an extraordinary response to him simply as a really mature human being. His eagerness to start where people are and work to religion from their own position is appealing to them. He has full knowledge of all the naturalistic (scientific) currents and has sympathy for those engaged in them. He is convincing; no one takes him lightly. He is a rare combination of a stimulating mind and a convincing personality—of sympathy and experience." (*Presbyterian Life*, Vol. 10, No. 24, p. 35.)

Tillich's concern for meeting people in the reality of their situation and thought, and his eagerness to meet every person as a person have contributed to his zeal for communication. It has driven him to fields of study as far-flung as the intellectual horizon itself. And in his journey back he brings with him an understanding of every field of thought and experience and a sympathy with those engaged in them. Because of this and his attempt to relate all of the disciplines to the Christian faith, he has become known as a "theologian of synthesis."

Robert Clyde Johnson, writing in *Theology Today*, said,

> "Only Tillich among the major theologians may be fully described as a theologian of synthesis, one whose consuming desire has been to take seriously and utilize positively the cultural needs, patterns, and modes of expression in reformulating and attempting to communicate Christian truth." (April 1958, Vol. XV, No. 1, p. 36.)

Dr. Paul Lehmann, a colleague of Tillich in Harvard Divinity School, and formerly of Princeton Seminary, has said,

> "He tries with persuasive integrity and intellectual vigor to take people's problems seriously. He shows them that Christian theology knows what they are talking about." (*Presbyterian Life*, Vol. 10, No. 24, p. 36.)

Tillich's role as a theologian of synthesis and his concern to meet and know people as persons, involving himself in the reality of their world and experience, appears most clearly in his preaching. His preaching wells up from the depth of his own life-experience and from those enriched results of his own intellectual and spiritual struggle. All of this will be dealt with more particularly later in this paper; but at no point let us forget the life and the man behind the words, bearing witness to the Word.

His Approach

Before entering upon a discussion of Tillich's approach to preaching, let us clarify the meaning of the term we are considering. "Approach," says Dr. Hendrik Kraemer in his book, *The Communication of the Christian Faith*, "expresses the attitude of the outsider, who tries to find an entrance into an alien world and thus to establish some sort of contact. 'Communication' implicitly confesses a given solidarity, taking one's stand *in* the world and as a part *of* the world of the other, not over against that world, howsoever sympathetic this may be meant" (p. 60).

Tillich's "approach" is that of one seeking to "communicate." He speaks to men as one involved in their world. He addresses men as one who understands their words and their experience. And yet he speaks as one who is involved in another experience, in another "order." This indicates that Tillich takes seriously the fact that "ours is essentially an incarnational faith . . ." (J. S. Stewart, *Thine Is The Kingdom*, p. 72). He speaks as one who is involved in the world of men and yet as one who has been met by and who has been claimed by the God who involved himself in the world and the life-experience of men.

The historic record of man's encounter with the God who has entered history is the Bible. Tillich witnesses to

this fact by using the Bible as the basis of his preaching. In his two published volumes of sermons there are only two topical sermons. The first appears in *The Shaking of the Foundations*, and is entitled, "Meditation: The Mystery of Time." The second is found in *The New Being*, and is called, "Faith and Uncertainty." In ". . . The Mystery of Time," Tillich uses Psalm 90, Augustine's *Confessions*, and the Gospel according to John as the basis for his thinking. In "Faith and Uncertainty" Luther's *The Bondage of the Will*, and the thinking of Jesus, Paul, Erasmus, Augustine, and Barth, are the rib-structure of the message.

In several other sermons it would seem that the Biblical passage is merely a spring-board from which Tillich dives into the waters of his own thinking, but even so, the Bible is the mooring to which all of the thoughts are secured.

Although most of the sermons are textual, there are a few brilliant examples of exposition worthy of mention. The first of these is, "We Live in Two Orders" (S.F. No. 2)*. In this sermon Isaiah 40 is illuminated line by line, set in its historic context, related to Christian truth, and adroitly applied to the contemporary human situation. Quickly following are "Escape From God" (S.F. No. 6) and "On the Transitoriness of Life" (S.F. No. 8). The first is an exposition of Psalm 139 and the second of Psalm 90. Each of these sermons leads the reader into the thought and the feeling of the Psalmist. One is drawn into the dramatic experiences which gave rise to the writing of the Psalms and is compelled to see in a new light their truth and their message for modern life. At no point is the exposition superficial, stopping short of the intensity or the depth of the meaning. Tillich deals painstakingly with every slight detail of the whole, thus exposing every facet of the Word contained therein.

Another amazing work of exposition is "The Witness of the Spirit to the Spirit" (S.F. No. 16). In this sermon Romans 8:1-16, 26-27 is examined in such a way as to explain the nature and the reality of the Holy Spirit as he encounters and enters into the life of the human spirit. This sermon, again, leads the reader into the experience of sharing with Paul his struggle and his conviction of God's power, presence, and love. Further, the sermon is made more meaningful in that all of the words of the passage are interpreted in their basic meaning, meaning which can be communicated to us just as it was to the Roman Church. Tillich seems to assume that the words have not been understood and are not understood by his listeners, and so he feels it necessary to define them, such definitions being the heart of his message.

Still another expository sermon which makes the Biblical situation and characters so alive that the reader is drawn into the context of the event is, "To Whom Much Is Forgiven . . ." (N.B. No. 1). This sermon based on Luke 7:36-47 is a monument to expository preaching in that the entire passage is brought into sharp focus and the message is raised into bold relief. Again using word studies and historical explanation Tillich gives the finest presentation ever offered this reader on the subjects of righteousness, forgiveness,

* For convenience, *The Shaking of The Foundations* will be referred to as S.F., and *The New Being* as N.B.

and love. Moreover, these themes grow out of the passage in such a way that the incident takes on new light and deeper significance in the gospel narrative.

Most of the remaining sermons fall more readily into the text-category. However, being one who has frequently found it difficult to distinguish between these categories, I would not wish to make a last-ditch defense of this point. What I do wish to emphasize is that Tillich is first and foremost a Biblical preacher. At every turn he is concerned that the Biblical truth be communicated and that his listeners and readers be confronted with and involved in the Biblical message.

One further type of sermon which is not uncommon in either volume is that which is based on several texts. In each of these sermons Tillich used texts from throughout the Bible which are concerned with a common theme. It would seem that this technique serves a dual function: it witnesses to the internal integrity and solidarity of scripture; it focuses the attention of the listener and reader on the deep currents of thought and truth which run throughout scripture. Perhaps a better way of saying this is that one is directed to the *Word* which lies behind and which gives life to the *words*.

Another characteristic of Tillich's approach is his continual use of science, particularly the social sciences, in his preaching. (Perhaps a more accurate description would be to say that Tillich draws source material and illustrative allusions from every discipline, thus, again, witnessing to the involvement of God in the human scene.) He uses the finest scholarship from every field to give form and substance to his message and when necessary points to the weakness of the wisdom of the world when it stands in the light of the wisdom of God. In any event, he is widely conversant with disciplines other than his own, and is therefore more able to see the breadth and the depth of the human situation; and, what is more important, better able to shed upon this breadth and depth the illumination of divine truth.

Tillich is able to use the wealth of his intellect and knowledge without depending upon a barrage of quotations. This would indicate that he is so adept at seeing this knowledge as a part of his entire experience that he feels it unnecessary to separate it and substantiate it by reference. It would also indicate that he feels his audience to be equally well acquainted with these strains of thought. The longest quotation in all of the sermons surveyed is from Karl Barth's, *Credo*, and this is only eight lines in length (S.F. No. 20, p. 166). In none of the sermons does he make use of literature or drama.

Thus Tillich is a Biblical preacher whose knowledge of scripture is the main-stay of his sermons. He is an informed preacher, drawing from every discipline the truth offered therein and judging all truth by the truth of God. He is a deep preacher, in that he does not skit about on the surface of man's routine, but rather, penetrates to the heart of man's life and to the foundation of his total life-experience. And he is a Christian preacher, because the Christ, the Messiah, God with us, is the touchstone of his every thought.

His Method

Let us now turn to a discussion of Tillich's method of preaching, or what

has been called the "shape" of his preaching.

In order to enter this discussion with understanding we must keep in mind the type of congregation to which Tillich preached. This consideration might well have been included in the section on his approach, but I feel that one's purpose, more times than not, determines one's method. The approach indicates to us the purpose behind the method, while the method represents the vehicle through which this purpose is brought into the light of day. The congregation, therefore, should be considered under method.

The people to whom Tillich preached these sermons were not an ordinary church congregation. There is little doubt that the problems of the people are basically alike, and the gospel proclaimed is the same. But the method of communication differs radically when one preaches regularly to a group of theological and university students, and scholars from every academic walk of life. And this, latter, was the type of congregation which confronted Tillich.

In the preface to *The Shaking of the Foundations,* we are told that most of these sermons were delivered in the Union Seminary Chapel, either at the daily chapel service or in the Sunday service. Tillich writes,

> "A large part of the congregation at the Sunday services came from outside the Christian circle in the most radical sense of the phrase. For them, a sermon in the traditional Biblical terms would have had no meaning. Therefore, I was obliged to seek a language which expresses in other terms the human experience to which the Biblical and ecclesiastical terminology point. In this situation, an 'apologetic' type of sermon has been developed."

Also, the sermons in *The New Being* were delivered at Union and at other colleges and universities.

With this in mind let us look at Tillich's method. Our progress will be step by step, taking in order: the topics, the opening sentences, the body of the sermon, and the conclusions.

The Topics: To scan the table of contents in each of these books is to be confronted by a host of sermon topics which are provocative. In almost every case the topic stirs the imagination and raises the questions which lead to a desire to hear the content behind the topic. Besides being provocative, the topics are simple. The longest is eight words, "The Witness of the Spirit to the Spirit." Especially in *The New Being,* many of the topics are quotes from the scriptural text. Here is a sampling of the topics: The Escape From God, The Yoke of Religion, Born In the Grave, To Whom Much is Forgiven. . . , Has the Messiah Come?, and Is There Any Word From the Lord?

As one is led into the sermon he finds that the topic is the theme around which all of the thought is shaped. The topic is the place from which the sermon begins and to which every thread is tied in the conclusion. The topic, in fact, seems to serve as a miniature of the message. Reading the sermons is a rich experience (and I am sure that hearing them would be an even richer experience) and seeing the topic re-awakens some of the emotion and thought provoked by the experience. The topic seems to serve as a snap-shot which is a

fixed reminder of the living experience.

Opening Sentences: Tillich's use of the opening sentence is an object lesson in how to catch attention and hold it. None of them is sensational or cheap. None of them demands attention merely for itself. Each of the opening sentences is a first step on the journey of the sermon; none is superfluous to the body of the discussion.

Frequently the opening sentence offers the context for the text and/or the topic. In doing so it tells the listener at the start what lies ahead and invites his accompanying participation. In some cases the opening sentence includes, in a few words, necessary background information which must be mentioned but which should not be given undue time. Statements of facts, leading questions, all find expression as Tillich stands up to preach. A sampling of opening sentences may be helpful:

> Readers and students of the New Testament often find that it is not the refined argument of Paul or the mystical wisdom of John but the simple sayings of Jesus, as recorded by the first three evangelists, which are the most difficult to interpret. (S.F., "Paradox of the Beatitudes")
>
> These words of Paul summarize his apostolic experience, his religious message as a whole, and the Christian understanding of life. (S.F., "You are Accepted")
>
> If I were asked to sum up the Christian message for our time in two words, I would say with Paul: It is the message of a "New Creation." (N.B., "The New Being")
>
> Recently I spent three months in Germany and what I saw was a sick people, sick as a whole and sick as individuals. (N.B., "On Healing")
>
> A change in his traveling plans and the angry reaction of the Corinthian Christians to this change is used by Paul for profound and far-reaching assertions about Jesus "the Christ." (N.B., "Yes and No")
>
> In our time, as in every age, we need to see something which is stronger than death. (N.B., "Love Is Stronger Than Death")

So we see that Tillich makes effective use of both the topic and the opening sentence in order to define his subject, to introduce his message, and to lead his hearers into the body of his thought.

The Body of the Sermon: The body, and the prevailing characteristic of Tillich's preaching is thoughtfulness. Having said this I feel that it is a gross understatement. Tillich's sermons are heavy laden with intellectual thoughtfulness, often tedious in their close-knit logical form. There is little doubt that more can be gained from their reading than from their hearing because time and time again the reader is forced to retrace his steps and reorient his thought so that he may continue with understanding.

And yet this may be wrong to say, particularly from the homiletical point of view. In reading the sermons one is not in touch with the personality of the preacher. This can be one of the keys to the success of communication in the preaching situation. And I have been told by close friends and family members who have heard and met Tillich, that his personality is a sermon in itself.

It is interesting that Tillich's sermons, taken as a whole, seem to defy analysis. Having tried to find the form of the sermons by means of dissection of the points, I soon desisted in frustration. What I found was, in almost every sermon, an integrated whole, a whole in which organization was decisively a present factor, but a factor which was not readily obvious nor extremely important. It is easy to find points within the sermons and to begin constructing an outline, but before one has completed the task one finds that he has outlined a part of the sermon and that the outline of the whole has somehow evaded him.

The bodies of the sermons move. There is never a shuffling about in search of route or direction. Some progress in a straight line, beginning at a given point and driving headlong toward another point. Others are a series of parallel movements, each developed to its completion, then left until the rest of the thoughts have been brought abreast. Still others take a circular movement, moving toward a point which is not a final resting place, but from which a return trip completes the journey.

In any event, the thought, not the structure, is the important feature of Tillich's preaching. The thoughts, the ideas, the excited intellect and spirit of the preacher, these are the important factors in Tillich's preaching.

In this type of preaching, as in all preaching, there must be moments of relief from the flow of thought; there must be pictures which give life to the thought; there must be handles to which the listener can cling, scenes with which the listener can identify himself. This is done in most preaching through the use of the illustration. But Tillich's preaching is almost devoid of illustrations, as we usually think of them. In a few places he uses a brief Biblical illustration. In *The Shaking of the Foundations*, there is only one life-situation illustration which is developed in detail. It is found in "Born In the Grave," and serves as the vehicle which carries the message. Also, *The New Being* contains only one detailed life-situation illustration. This one is the substance of "The Power of Love."

There are references to life-situations in many of the sermons but these are not developed in detail. This is especially true of the sermons in *The New Being*. Most of them are personal experiences of the preacher and are merely gates through which he enters to introduce thoughts. (cf. N.B., pp. 34, 52, 65, 93, 110, 164; S.F. p. 104)

Another form of relief which Tillich uses frequently and to good advantage is the *allusion*. He repeatedly makes passing and seemingly casual references to scripture, history, philosophy, contemporary news, the arts, and so forth. These allusions serve as teasers which interest the listener, raise images in his mind, and afford him the opportunity to draw his own pictures and comparisons. This is an effective tool if the congregation is familiar with the subjects to which the allusions are made, and we may assume that Tillich's listeners are sufficiently informed to do so, at least in part. No doubt all of the allusions will not stimulate all of the people, but they are drawn from a wide enough field to speak to some of the people all of the time. And the allusion is effective in pointing to illustrations while at the same time conserving time for the communication of thought, which is this

preacher's purpose. (cf. S.F. pp. 157-8; N.B. p. 50.)

The two most effective forms of relief and stimulus which Tillich uses are *questions* and *word studies*. Throughout his sermons he continually raises hosts of questions. In places a whole paragraph will contain nothing but a series of questions which are related to the subject under consideration. The questions follow in rapid-fire fashion, driving the listener and the reader into a state of perplexity from which he hopes the preacher will save him. What makes this method effective is that the questions which Tillich uses are real questions with flesh. They are questions which are, no doubt, in the minds of many of the people to whom he is speaking and questions which raise into full view some of the problems involved in a given discussion. The questions are to the point, and in the course of the sermon most of them are answered. And if they are not answered directly they are placed in the proper perspective and context so that the questioner can deal with them effectively on his own. (cf. S.F. pp. 6, 109, 119, 120, 177; N.B. pp. 40-1, 44, 126, 144, 156.)

The method of *word studies* serves well as a means of communication. Because, as Tillich states, his purpose is to transcend the barrier of language and communicate Christian truth, the study of traditional words affords the opportunity to cut through defenses and convey truth heretofore shrouded and clouded.

From the use of word study we must move to Tillich's use of language in general. As we have said, he sees language as a means and key to communication, not as an end in itself. Because of this he uses language which is suggestive to his listeners and readers. Many of his words and phrases would be lost to the average congregation. Terms such as "finitude," "transitoriness," "sensorium," "paradox," "eon," "uncomprehensible," "being," "existence," and so forth, might not say much to a lonely old lady, a frustrated business man, or a confused teen-ager. In fact, they might miss their mark in a good many college and university settings. In spite of the difficulty of some of his language, however, I feel that Tillich does fulfill his purpose and uses language effectively in doing so. He uses words as posts around which he weaves and ties his thoughts. We might call this using words as "gimmicks." He does this with "yes" and "no" in the sermon "Yes and No," and with "deep" in "The Depth of Existence."

In all Tillich's use of language is unorthodox, unusual, yet understandable in that it is alive and creative, liberating men from their self-styled caves of defense and indifference, and at the same time, carrying to them the compelling and comprehensive truth and love of God.

The Conclusion: To conclude our discussion of Tillich's method, let us look at his use of the sermon conclusion. This is perhaps the most difficult section to consider. Tillich does not use the sermon conclusion in (what we might call) the usual way. It would almost seem that the sermons, for the most part, are allowed to trail-off rather than conclude.

Few of Tillich's conclusions seem to be final. Although the preacher has finished, the truth and the experience of the sermon is allowed to live on. None of the sermons are tied into a neatly finished bundle which can be

carried home or checked at the door. Instead, they have involved the hearer (and reader) and the seemingly weak conclusion forces him to remain involved. Tillich's conclusions make his message inescapable.

One can only attempt to express in words what he felt in studying these sermons. It almost seemed that the sermons ended rather unexpectedly, not for lack of force, but because the preacher must leave and live out the message which he has discussed; leave, in such a manner as to invite the congregation to follow and participate with him further in the adventure with God.

His Gospel

Nels Ferré has said that Tillich is amazed at the meaning which people derive from his writings. It should seem that Tillich says one thing and people hear another. In light of this a statement of "his gospel" may well be a false reading. However, let us launch out confidently, trusting that communication has taken place and we have read correctly the meaning intended.

Tillich preaches a "big" God. In his sermons one can never see a God who is anything less than majestic, all-powerful, all-sufficient in himself. And yet God is full of love and truth, seeking his lost children, and offering himself to them as *their* all-sufficiency, power and meaning for life. In "The Meaning of Providence" (S.F. No. 12) Tillich offers a summary of God's powerful nature as it makes itself known in the stream of human life.

> ". . . when death rains from heaven as it does now, when cruelty wields power over nations and individuals as it does now, when hunger and persecution drive millions from place to place as they do now, and when prisons and slums all over the world distort the humanity of the bodies and souls of men as they do now—we can boast in that time, and just in that time, that even all of this cannot separate us from the love of God."

Christ is the full revelation of the "Heart of God and the heart of man. . . ." Jesus, the man of Nazareth, is the Christ, the Saviour sent by God for all men. In the Christ both the love of God and the true nature of man is revealed, and at the same time, through his suffering and dying the Christ is a witness to the sin of man, as well as being the saviour of man.

Man is bound in a state of sin. Sin, says Tillich, is separation; separation of man from God and therefore separation of man from himself and from his fellows. Salvation from sin means that the separation must be overcome. This is accomplished by God, as he seeks his lost children in love and forgiveness.

And here is the thrust of Tillich's gospel: God loves you, and accepts you. You may therefore accept yourself and love yourself, thus being freed from anxiety and guilt, which are the bonds of sin, to live in wholeness, which is salvation. Justification by faith is, says Tillich, accepting your acceptance. Although many have scoffed at this definition it is amazingly similar to the definition given for justification in Article IV of the Augsburg *Confession,* a pre-Tillichian document.

Tillich's is not a gospel of activism. He says little about the Church and this is probably because of the people to whom he is speaking. In places he is

critical of the Church, yet always he points to the solidarity of the people of God. He speaks, however, to the very core of human life. He recognizes the doubt and despair which are a part of it. He does not preach a "how to" gospel. His is a gospel which speaks of a transformation of life, a transformation which is slow, limited to series of "ecstatic" moments, a transformation performed by God after which the "how to" message is no longer necessary. And Tillich speaks to the level of life where men are lost and where new birth must begin. He shuns the ecclesiastical forms and formulas and instead seeks to relate man to God.

Finally, I find Tillich's gospel, as it is expressed in his preaching, surprisingly evangelical. His theology seems to roll from the pulpit in such fashion as to make him awfully exciting and awfully "New Testament." He has a great deal to offer the Church and the preachers of our time. And if we at times find it difficult to accept him, let us take his advice: Accept what you can now, the rest will follow.

"The main purpose of the Book of Genesis, however, is to show that the God of Israel is the God of *creation* as well as the God of the *Covenant*. The God who created the universe is the God who called Abraham in order that through him all the families of the earth might be blessed. The God who created the world is the God who made a covenant with Abraham and his seed in order that through them God's redemptive purpose might be made known to all mankind. At a later time in Israel's history a prophet of the Exile explicitly states that 'God, the Lord, who created the heavens and stretched them out' and 'spread forth the earth and what comes from it,' called his servant Israel before birth to be the Covenant people for the salvation of the world. By setting the patriarchal history in the framework of creation and universal history, the writer of the Book of Genesis is teaching us not only that the goal of creation is the Covenant, but that the ultimate goal of the Covenant is the salvation of the whole world. It was through Israel's faith in the Covenant God who had chosen her and delivered her from Egypt and directed her steps through history that she came to know more fully the Creator God."

—Charles T. Fritsch in *Genesis* (Laymen's Bible Commentary), John Knox Press, 1959, p. 8.

PASTORAL COUNSELING SPEAKS TO CHURCH EVANGELISM

James G. Emerson, Jr.

It may come as something of a surprise that experiences in pastoral counseling should lead to insights into the theology as well as the technique of evangelism. To Richard Baxter, the British minister who wrote *The Reformed Pastor* in the century after Calvin, this combination was essential. In that classic, he stated that the Reformation would be incomplete without a theology of pastoral work. As he saw it, this pastoral theology would relate the implications of reformed thought to a pastor's daily operations. Since witness is at the heart of every evangelical minister's work, it is also related both to the systematic theology of the Church and the pastoral theology of the care of souls.

What follows with regard to the evangelistic work of a church in its local community is based on a hypothesis that grows out of experience in pastoral counseling. It is verified, I am sure, by countless of us in our daily efforts at remaining ministers of Christ and not becoming merely heads of organizations. The hypothesis is that *where a specific church has failed in relation to a specific community, the failure in our day grows out of a pagan view of fulfillment that has been substituted for a Christian view of fulness.* Conversely, where the local church has experienced the Christian concept of fulness in its relations with its members and its neighbors, the church in question has been both relevant to the community and obedient to its Lord.

I

Exactly what I mean by this hypothesis is brought out when we take seriously that phrase in the Bible which is translated, "the fulness of time." Christ is said to have come into the world "in the fulness of time." The very fact that we quickly pass over that phrase in our scripture reading and Bible study is evidence that we have not taken seriously the difference between "fulness" and "fulfillment" in the New Testament. This carelessness on our part has a direct bearing on our ineffectiveness as preachers and as churches.

It is not elementary to remind ourselves that there are three ways in which people have understood "time." To speak of the "fulness of time" is only one of these ways. It is however, the Christian way.

The first way is to see time through the eyes of the ancient Greeks. For them, time was a circle that entrapped us. The only hope was in escape from this trap. Ministers will recall how Socrates and Plato thought of immortality after the image of a bird that finally was freed from its cage. The only view of life that could grow out of "time as a trap" was that of escape.

This view is also dominant in the sceptic literature of today. We read, for example, *Death of a Salesman.*

Willie is in a trap. He does not turn to God—except when he swears, and that he does quite adequately! He turns to a dreamy Uncle that appears out of nowhere like a wicked witch in a Disney movie. Or there is the musical *South Pacific*. In the trap of war, what is the solution? It is a mystical and mythical island. Are you weary and heavy laden? It is not Christ who says "Come unto me," but "Bali Hi, will call you, come to me, come to me"! Escape is the answer.

Yet, we know that escape solves nothing. Thus, we consider the second view of time which is from the Old Testament. For the Hebrews, even today, time is not a circle, but a straight line of events that go on and on. This is a very helpful view. In it, the ancient Hebrews developed the tremendous vision of God as the God of history. This view also becomes a convenient frame of reference for everyday life. We can get together at a meeting not only because we can agree on a place, but because we can agree on a time. The New Testament uses the word "chronos," from which we get chronology, to describe this way of looking at time.

In the Hebrew view, when a series of events had passed, they were spoken of as being "fulfilled." In building a church, a contractor agrees to do specific work. He gives a date by which the terms of the contract will be fulfilled. If problems arise, the time before fulfillment may be extended.

I can think of no church, including the ones I have served, that is free from this dominant view of time. However, for life as it really is, this popular concept of time is insufficient. To the pain, the suffering, and the tragedy of man, all that can be said from this perspective is that "life will be better someday." Hence, again and again, we seem able to do no more for people than promise eternity for tomorrow but be terribly naïve about today.

An entirely different view of time comes from Christ and is outlined later by Paul. In the New Testament, time is not to be seen after the pattern of an unending line or a circle. These are static figures. Time is to be seen after the image of a dynamic experience—an encounter that involves all that one is and all of one's experience in a profound moment called "now." Here, the Greeks used the word "kairos." This is the invasion of chronological historical time by all eternity. This is the incarnation. This is the "fulness of time" which we can experience but cannot define; for it transcends definition. And it is precisely this view of time that has been rediscovered in pastoral counseling. Counseling is not better for being long or short. Counseling is meaningful when, "in the fulness of time," something happens.

The other views of time result in static and legalistic views of faith—including the Christian faith, but this *kairos* view of time is different. It is alive, it is dynamic, it is at the heart of every experience in pastoral care, and it is true to the scripture.

II

Now, if this has seemed interesting but academic, or if it has not even seemed interesting (!), and if you are asking why I think that this has anything to do with evangelism, consider what has happened to the church.

Our church, our denomination, operates, by and large, just within the everyday view of time. Time is a series

of events, and if you do something in one moment of time it will result in something in another moment. As a church, when the chips are down, we do not operate any differently from any other institution in society. We work by the same time schedule and the same clock. Two examples will illustrate the point.

The one is fund raising. Fund raising in the church has become "big business," and this is not altered by calling it "stewardship." The matter of canvassing has become a science. Every step can be taught and almost guaranteed to produce a certain result. If you do something at one minute to twelve, it will result in something else at one minute after twelve. And even prayer has been worked into the schedule. Why? Because you cannot guarantee success if you do not pray. No one ever suggests that if we really prayed, the canvass might not succeed because God had other plans.

The other example is evangelism. Recently a businessman was telling me about the recently published biography of J. C. Penny. He reminded me that Mr. Penny lost his fortune at the age of 60, that then he really found Christ, and that then he got his fortune back. In evangelism, so much of our message is that if people accept Christ at this moment of time, they will have success at the next minute in time. We may not promise people millions of dollars, but we promise them millions of years in eternity if they will only accept Christ—and this, in spite of the admonition that not all who say unto me "Lord, Lord, will inherit the Kingdom of God."

The life of the church has more and more come to be a matter of fulfilling obligations in time. Pledges are fulfilled. Contracts are fulfilled. Days and years are fulfilled as one lives them out. The church has fallen into this pattern and look at the result:

1) This trend makes the Church just one institution amongst institutions and not "the Church." In the south, churches compete with the theaters by matching them in good air conditioning. In the north, churches compete by putting summer services an hour earlier than usual so that people will not "suffer" or so that they can also get to the beach.
2) Further, this trend has resulted in the church not being relevant to the community. Fear of a future hell and the promise of something in the future are not the basic fear nor the meaningful answer for our generation. People today are not generally afraid of hell in the future; they are afraid of hell in the present. In history, the Church has most truly ministered when it has ministered to the aspect of hell that was real in the lives of the people. We are not doing that today.

III

By contrast, the Christian view of time sees life not as a matter of fulfillment to be accomplished after certain things are done, but a matter of fulness, of salvation, of peace that passes understanding whether or not fulfillment has been achieved. Christ came in the "fulness of time."

When the Church looks at life from the perspective of the Christian view of time, the result is quite different from the above. In this context, the local church sees the whole community—

with itself as a part of that community. Here, the local church sees the community with its different cultures and its underlying culture, with its different tensions and its fundamental tension, with its sins and its basic condition of sin.

In our day, when it takes this look, what does the Church see? Obviously, I cannot speak for any community but n y own. Yet, some of what is true for me will also be true for others.

First, the Church sees tremendous mobility that results in a continual uprooting of people. In one community where I served, we saw the transfer from a home owning to an apartment dwelling area in ten years. The average length of stay of a new person in that community is now two years—this means that the actual length of stay of a new person in that church is two years. This underlying rootlessness shoots through the many expressions of the problems of the community.

Second, we see the fusing of cultures with the development of a new culture. In my former church, the area is ninety per cent Jewish. Within that remaining ten per cent, the people in the church and community come from at least seventeen national homes that I could name. In my present church, only the figures are different; the problem is the same.

Beyond the obvious facts, there is a sense in which every different individual brings his different culture. When two people get married, each one has the different culture of his own family. There is a sense in which we can say that every marriage is a mixed marriage and there is a sense in which every culture—including the "homogeneous" south—has at least the mixture of family cultures. This creates tension. Added to the uprooting of people, it adds to the third thing to be seen in the community: men and women are alone.

Some of them know their aloneness, some of them do not. In counseling interviews, I have discovered that almost eighty per cent of the people will describe all the experiences of aloneness and insecurity; but if asked whether or not they are alone or insecure, they will often deny it. Others will not deny it, but they do not really understand what they are saying when they say it.

The fourth thing we see, and a corollary to the third, is that men and women are seeking some meaning in life. Again, they may not know it or express it that way—but that is what they are doing.

In the context of these needs, and with the fulness of time as our premise, what is the real church doing in its community?

We see *the* Church as a gathering of those who have needs and who have found those needs met (and note that I did not say answered)—who have found those needs met in relation to a common point of reference: the incarnation of God in Christ. This means the necessity in the churches for nurture. This means that there must be the opportunity for growth in the meeting of those needs.

Next, we see the Church as the place where the condition is created in the context of which the Holy Spirit can work. I define pastoral counseling as the task of creating the condition in which the Spirit of God can meet the person who has a problem. It is the contribution of pastoral care to the doc-

trine of the church that this is also the task of the whole Church.

In this context, stewardship (which need not be merely fund raising) is the task of creating the condition in which each person can see what God is telling him to do with his life and his living. The task of evangelism is to create the situation in which the power of the Spirit can minister to the needs of the individual. In dealing with Jewish people, for example, I have never succeeded in approaching Jews as people who ought to know that their Messiah had come. One who is Jewish can, but as a Gentile, I could not. We have seen our conversions at the point where we have ministered to the Jews not because they were Jews, but because they were individuals with a specific need to which we ministered. A man will not join a church because a preacher wants a new member; but he will join a church because a preacher has loved him so much that he does not care, personally, what church is chosen.

Finally, we see, as Suzanne de Dietrich entitled her book, that the Church is the "witnessing community." It is always witnessing *to itself* so as to clarify the real needs and make clear the real ministry to those needs. It is witnessing *to the community* so as to proclaim that in the midst of the needs, the tensions, the problems of life, not fulfillment, but fulness and salvation have been experienced.

IV

To conclude, I would summarize all I have been urging by saying that: (1) "Fulness of time" means we must ask searching questions about our local church and ourselves—are we really after the Christian view of time that has been held up to us anew by experience in pastoral counseling. (2) "Fulness of time" means we must ask searching questions about our community—are we really speaking to the condition of sin as it is expressed in our community and as we find it told to us in our pastoral care? (3) "Fulness of time" means we need to act as though we believed in the Holy Spirit—are we trying to create the situation wherein the power of God most clearly can work, or does what we do show that we really are counting on the power of ourselves?

To be the witnessing community in the midst of the estranged community, that is our task. What this means is being more and more clearly seen in the area of counseling. Why are we missing it in the area of evangelism?

LITURGY IS LIFE*

Conrad H. Massa

Whatever may be said about the present "liturgical revival" in Reformed Protestantism, it can be said with a fair degree of certainty that the "revival" is totally misunderstood by some, only partially understood by others, and incompletely understood by most. Those who have no understanding at all of what is happening react by denouncing every "innovation" as "popish." Those who have a partial understanding tend to think only in terms of the externals of the "revival." If they think in terms of the order of service, it is usually of printed prayers and responses for the minister and congregation, or of more frequent celebration of the Sacrament; if they think in terms of the choir, it is of processionals, recessionals and chants; if they think in terms of vestments, it is of academic hoods; and if they think in terms of church architecture, perhaps the most characteristic sign of all that there is something to the talk of revival, the architecture is that of the divided chancel, often with its accompanying candles and liturgical colors.

Actually all of us are in the group of those who have an incomplete understanding of this whole movement toward something in the worship of the Church. This is so because we are in the midst of the movement; the revival is taking place in our day, and no one knows just what turns it will take nor where it will eventually come out. Some meaningful studies have been made, and others are most certainly in process. Some suggestions for principles and practices have been given; more will be forthcoming. The rethinking of the worship of the Church is but one aspect of the rethinking of the Church and parish which is going on concurrently. *The two must be related.* Any rethinking of worship which is done apart from the rest of the life of the Church will only continue a separation which is plaguing too many churches of Reformed Protestantism today. At the same time, however, if the current studies on the actual parish situation should neglect the study of worship, the result will be a disastrous impoverishment.

It is interesting to note that the Reformed Church of France has been most active and productive in this whole matter of worship. An excellent account of this activity and some of its results can be found in a brief study by J. D. Benoit, Professor of Theology in the University of Strasbourg (*Liturgical Renewal*: Studies in Catholic and Protestant Developments on the Continent. SCM Press Ltd., London, 1958). Benoit singles out for particular praise the contribution of Pastor Richard Paquier of Saint Saphorin on the shore of Lake Geneva. Paquier, in Benoit's judgment, "has given the greatest impetus to the liturgical movement in Switzerland, and consequently in France as well. He founded the "Church and Liturgy" group, which advocates a return to the ancient forms of wor-

* A review-article on *Traité de Liturgique*, by Richard Paquier (Neuchatel and Paris: Delachaux & Niestle, 1954).

ship, and, especially, the reform of the liturgy of the Eucharist. Some find this movement too 'High Church,' but we all owe him a great debt" (p. 32). In a footnote to this paragraph, Benoit identifies Paquier further as "the author of a stimulating book which is in effect the manifesto of the movement: *Traité de Liturgique*." It is this work of Paquier which is the primary concern of this article.

In the course of his book, Paquier sees three influences which have particularly stimulated the increasing interest in liturgical matters (p. 166). The first is the historical research in the field which has made us aware of the patterns of worship of the early Church and the centrality of the Eucharist. Next are the studies which are giving biblical and theological ground to our concepts of worship. Thirdly, there is the ecumenical movement with its resultant contact with and need for the understanding and appreciation of other communions. The author is frankly puzzled in his Preface over just where to begin a liturgical treatise. He feels there are several possibilities, but he rejects them as containing certain inherent problems for Reformed Christians. Since he is going to present some controversial thoughts, he very diplomatically chooses to begin on solid Reformed ground where he can hope for a certain amount of unanimity—he begins with "the sovereignty of God and His prepossessing grace" (p. 7). The book is then divided into three sections: 1. The initiative of God; 2. The response of man; 3. The ecclesiastical order (the book regulating the service in the Church). This division is not always the most logical as Paquier, himself, is quick to confess, and because of it, one does not usually find everything the author has to say on a particular subject in any one chapter in one of the divisions. The reader finds himself wishing that the author had chosen a more systematic approach since later chapters at times offer further expansion of a subject previously considered and, in the case of preaching, the starkness of what is said in Chapter Six is somewhat mitigated by what the author has to say about the same subject in Chapters Four and Sixteen. When this has been said, however, it is still amazing how many stimulating insights the author has been able to give clearly in little more than two hundred pages.

Beginning with "the sovereignty of God and His prepossessing grace," Paquier moves from the initiative of God in the work of our salvation to the conclusion that man can worship only as God teaches him; that God is the subject of worship before he can be the object. The Church is the "called-out assembly." "To be Christian, is to be of the Church. . . . It is Christ-in-his-body (or through his body) who saves, justifies and reconciles sinners" (p. 17). Paquier's thinking here is essentially the same as Karl Barth's from whose *Connaître Dieu et le servir* he quotes in a footnote, "The worship of the Church is the *opus Dei*, the work of God, and God is himself the cause and the object of it" (p. 19).

On this foundation of the sovereign initiative of God, Paquier erects the two pillars of his thought upon which his conception of worship and its various aspects are to rest. First is the central act of God's initiative—the Incarnation. The Lord is present in the midst

of his people. The Lord lives in his Church which is the sign, here and now, of his presence and action. The Church is not literally an "extension of the Incarnation," because the Church bears the taint of human sin. However, "the Church is the consequence of the Incarnation, it is the testimony to it, the sign of it, the reflection of it" (p. 26). Paquier sets forth the historic Reformed understanding and affirmation of the "real presence" of Christ in worship. The sixteenth century distinction between the "real presence" and the "spiritual presence" was confusing and unfortunate for these expressions are complementary and mutually corrective. We must affirm a "real presence" as over against a "virtual presence," i.e., a presence which manifests itself only by its effects or virtues, for we thus affirm the objective presence of the Lord in worship and not a mere subjectivism. Nevertheless it is necessary to avoid giving the impression that "real" means "material" and the Roman error of transubstantiation. Therefore we affirm "spiritual presence" as the necessary complement to "real presence." The "spiritual presence" is a "real presence"—an objective, non-material presence.

Now all this is familiar Reformed thinking, and it becomes for Paquier his first principle of worship: the principle that the worship of the Church is "incarnate spirituality." Just as the Incarnation is the ultimate expression of God in time and space, so the worship of the Church must of necessity be the expression of its faith in time and space. "Corporeity, with sensibility and its essential reference to space and time, conditions the religious life as completely as the other phases of human activity" (p. 84). The practical significance of this is at once obvious. The externals of the Church's worship are not merely extraneous matters or matters of personal taste. All of the externals of the Church's worship are to be "incarnate spirituality," a true reflection under the condition of time and space of the Church's faith. The architecture of the church building, the kind and arrangements of the furnishings of the interior, the vestments of the minister all become "incarnate spirituality," the visual testimony of the faith of the Church. They become the medium of expression and teaching of the faith.

Paquier points out, for example, that the usual meeting of the Lord and his people happens in a particular place of worship, in a church building. He sees the necessity of a continuing tension between the presence of God without the confines of a place and the localization of His presence in a place of worship. The first is necessary lest the presence of God ever be made to depend on some essential, human conditions of place. The second is necessary to avoid "a disincarnated spiritualism contrary to the biblical revelation and which can lead to an idealist immanentism and even, in actual fact, to a cryptopantheism" (p. 46). In a strict sense, of course, the Lord is only present in the house of worship when the community is assembled with the signs of his presence—the Word and the Sacraments. But by the very fact that this encounter takes place Sunday after Sunday, even the emptiness of the church building "between times" bears a kind of silent witness to what takes place therein. There is, thus, something extremely meaningful, for Paquier, in

having the church building open between Sundays as a place for meditation and as a reminder of Christ's invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." We will defer any further consideration of the practical results of this first liturgical principle until after a consideration of the second.

The second pillar of Paquier's thought has already been alluded to, and that is the basic nature of the Church as the "called-out assembly." The corporate nature of the Church is also decisive for its worship. "The life of the Church is not a monolithic unity, but 'corporative,' in which each has received his proper vocation in order better to manifest the unity of all. This truth must find its expression in worship, because worship is the heart of the life of the Church" (p. 63). This diversity of gifts implies that each worshipper must have an active part in the service of worship. "The 'corporate' worship, or divine service of the Body of Christ, excludes monopoly and monologue" (p. 65). As far as the congregation is concerned, "passivity is excluded" (p. 65).

"The worship which the Church celebrates has its specific character, distinct from individual piety. It is liturgy, that is to say organized in order to be the sign of the unity and of the fulness of the body of Christ, in order to be the testimony of a *koinonia* . . . in time and in space" (p. 55). We have not used the word "liturgy" in our discussion of this work until now because of this very specific definition which Paquier gives to it. *Liturgy is the organized, corporate worship of the Church.* This is the second of his two principles for Christian worship. Its practical implications can be seen at once for the prayers, music and responses which are a part of a service of worship.

This stimulating conception of "liturgy," it must be admitted, bears some excellent fruit, in Paquier's study, for the worship of the Reformed Church. At the same time, however, this definition becomes the progenitor of some rather deformed fruit.

The author puts a great deal of weight (pp. 54-55) on a shift in meaning of the word *leitourgein* (from whence our "liturgy") from its classical Greek meaning of a service rendered by one or a few to the public or to the State to its Jewish and Christian usage to mean a service rendered by the public to the Lord. One would question, however, whether the distinction can be this clearcut. The Septuagint usage of the word denotes the service of the Levites and priests in the Temple and in the tabernacle (Numbers 8:22, 10:4). In Luke 1:23 this same usage is found. The word is also used to refer to works of charity as in II Corinthians 9:12. And in Romans 13:6, Paul speaks of the civil authorities as "ministers of God, that is God's *leitourgoi.*

The significance of Paquier's restricted use of the term can be seen in the fact that he works out this definition in Chapter six, which is entitled, "The Liturgy, divine service of the Church," a chapter which significantly is the first in the second of his main divisions—the division entitled, "The Response of Man." The liturgy, the divine service of the Church, is man's response to the "initiative of God" which is the title of the first division of the book. A liturgy which is man's response to God must, thus, include only those elements which correspond

to man's service to God. . . . "Worship, in its essence, is liturgy, that is to say offering of our service to the Lord, in adoration, by spoken or sung prayer, and by the sacramental communion. These are the constitutive elements of worship, the properly 'liturgical' elements, oriented toward God in order to confess and to honor Him" (p. 59). On this basis, preaching, for Paquier, is not a constitutive element of worship. Since preaching is directed at men in order to instruct them and exhort them it is neither an essential nor necessary part of worship, although the liturgical order of worship can include preaching.

It is this reviewer's opinion that not only is Paquier's argument from the word *leitourgein* open to question, but the basic concept of worship as being "in its essence" *only* an "offering of our service to the Lord," seems to be counter to the fundamental truth about worship which Paquier has been so concerned to establish at the beginning: that God is the subject as well as the object of worship. Paquier in his definition of liturgy, seems to imply a kind of chronological split. The initiative of God takes place—and then the response of man. But when, then, does the initiative of God take place for the individual worshipper? Sometime before the act of worship—or as a part of it? Taken strictly, this definition implies the exclusion of the read as well as the preached Word of God. One is as "directed at man" as the other. But Paquier does not go this far (p. 159). Paquier senses a certain difficulty in what he says because in a later chapter he states, "Preaching is a necessity at the principal service of Sunday morning. The liturgical restoration, urgently needed in the Reformed Churches, must in no case work to the detriment of preaching: liturgy and preaching are conjointly liable (*solidaires*) and interdependent" (p. 161). These are the exact words he uses earlier when he says, "The Church and the liturgy are then conjointly liable and interdependent" (p. 55).

Paquier's whole difficulty here is largely the result of his intense desire to restore the Eucharist to the central place in Reformed worship. In this, his historic sense is certainly right. "It is time now that the evangelical Church recovers the fulness of the worship mystery in its complementary Word—Sacrament" (p. 145). But the author goes astray in his limited insight into the nature of preaching. He decries the heavily didactic emphasis in Reformed worship—whereby even the eucharist becomes a solemn and sad occasion—and because the complete emphasis on preaching carries the inherent danger of betraying the truth of the Gospel. "The isolated Word (that is, the Word without the Sacraments) can give to the 'hearer' the illusion of 'understanding' God and induces him to confuse the Gospel with an intellectual scheme (*Weltanschauung*) combined with a group of moral precepts and good sentiments. The sacraments recall and safeguard the suprarational and mysterious character of the Lord of the Church, and of the faith" (p. 39-40). We see here the influence of Otto and Will upon Paquier, and, he is right in his insight and judgment. He is right in saying that the service of worship of the Church is not the time and place for a didactic "bible study" period (p. 160). But he fails to realize that preaching does not have

to be simply this—indeed is not this according to insights such as those of P. T. Forsyth in His Yale Lectures of 1907, *Positive Preaching and the Modern Mind*. Forsyth, who has sometimes been called the Barthian before Barth, correctly saw that preaching is the Church confessing its faith! Preaching is an event! God and his people are in an encounter. There is a reciprocity to preaching—it is not simply a man addressing men. In a profound sense there is a speaking and a response in the same act. The initiative of God and the response prompted by this do not take place in some set chronological order—they are in some sense concomitant—at least inseparable.

Paquier, himself, says, "Worship is a living dialogue between the Lord who addresses himself to his community, and the community which responds wholeheartedly to its Lord" (p. 69). But he limits this "living dialogue" so that it is carried out by the Lord speaking through the *reading* of Holy Scriptures and making Himself known to His own through the sacramental acts, while the people respond with spoken or sung prayers (pp. 69-70). Now not only does this denial to preaching of an essential place in the liturgy ignore the roots of Christian preaching in the expositions of the synagogue and the homilies of the early Church, but it places all the emphasis on the individual and subjective interpretation by the individual worshipper of the *read* Word of God and the Sacraments as over against the corporate and more objective interpretation of the Word and Sacraments which preaching is able to provide, especially when it is done by a minister of a confessional church.

Paquier does not see what H. H. Farmer, influenced strongly, of course, by Karl Barth, has seen so well in his, *The Servant of the Word*:

> "It is the sermon, therefore, which can do more than anything else, under God, to keep the whole transaction of worship, so full of pitfalls and dangers, on the highest level of personal relationship, making it clean and objective with truth and bringing the whole thing to a focus in the response of the will to the will of God. Hymns, doubtless, can play a part; but hymns are apt to be too familiar, to run too smoothly in the well-worn grooves of the mind, and they have emotional overtones and associations which may deceive us. The readings from Scripture suffer from the drawback of being either unintelligible, so that we read into them our meanings, or so familiar that they run through the mind like water over pebbles. No doubt it is possible also to read our own meanings into the sermon, or to fog and distort its message by the clamor of our own feelings, but if the preaching is both forceful and true, this is not so easy, to say the least. The speech of another person is a direct check and challenge, a thrusting into the current of my own habitual thoughts from outside, in a way that nothing else in the service can be" (pp. 79-80).

Farmer goes on to lay his finger on what is the real danger in Paquier's conception of worship:

> "From this angle the wisdom of the reformers appears in always asso-

> ciating the speaking of the word with the other sacraments, and the protestant habit, which is sometimes derided, of always having an address at every meeting is seen to have sound reason behind it. It is part of our whole understanding and valuation of the person and the personal way in which God deals with him, part also of our keen realization of the deceitfulness of the human heart, which can hide from God even in the very act of praise and prayer, and set up in His place an idol of its own creation. I want the thrusting intrusiveness, the interjection, of another's serious speech" (p. 81).

Thus one would question whether Paquier's denial of an *essential* place to preaching in the liturgy is not counter to his own insight that Christian worship is to be *incarnate* spirituality—the spiritual life subject to the limitations of human existence. Does not Paquier expect something which comes very close to perfection in the worshipper?

We can turn now to setting forth some of the fruits of Paquier's study in the practical working out of his two principles of worship which see liturgy as the organized, corporate worship of the Church expressing itself as incarnate spirituality. Addressing himself to the various aspects of a service of worship, Paquier has many things to suggest. Since the liturgy is a collective act, prayer has its proper style and specific language (*op.cit.*, pp. 71ff.); it should not be either too particular or familiar. It should, rather, be theocentric, lyric, and "supra-personal." The "Amen" must be restored to the people to whom it legitimately and sensibly belongs according to its purpose and meaning.

Paquier feels a strong need for a sensible liturgical year without which the great Christian festivals stand as isolated from one another as obelisks in the desert (pp. 92ff). He would suggest an established date for Easter (the first or second Sunday in April) to overcome the useless complications in setting the liturgical calendar. He also suggests that the name "Lent" is so strictly tied to the idea of fasting that a better designation for the period may be, "Time of the Passion."

Turning his attention to the actual arrangement of the house of God, the author affirms the necessary centrality and prominence of the communion table (according to his two principles and the historical facts of Christian worship). The pulpit must be placed on the side and should not dominate the table in any way. The baptistry may be on the other side. These things which indicate the divine presence are the essentials of furnishings. A simple cross (not a crucifix) is acceptable and can be "preaching for the eyes" (pp. 107ff.). The use of candles is urged for times other than Christmas Eve since Christ is the Light of the World and the Holy Spirit continues to enlighten the Church. Flowers are a matter of taste, but in any case their purpose is to reflect the great work of God in Creation—never should the Church become a hothouse or a botanical garden. (a good thing to remember at Easter!)

The arrangement of the house of God raises the question about the proper place for the liturgical celebration (pp. 113ff.). We are so accustomed, of

course, to having the service conducted from the pulpit that we do not tend to think of the issues involved. Paquier suggests that the centrality of the communion table, theologically and architecturally, requires that the minister does not remain perched in the pulpit like an egg in an egg cup. He points to the disadvantage of prayers being offered from the pulpit: they give the impression, whether one desires it or not, of a discourse, a didactic exposition or of a harangue—in any event, a kind of "preaching" to God. That this is too often the truth, any Reformed minister can testify. Prayer should, therefore, be offered on a level with the people and near the Table which testifies to the presence of the Lord. The minister should take the basilican position (facing the congregation) for the actual celebration of the Sacrament. However, the author suggests that for the minister to offer all prayer from behind the Table gives too much of an impression of a merchant behind his table of wares. Thus the lateral position (taken next to the Table) is perhaps the best for prayers other than the actual celebration of the Sacrament. This brings the minister near the Table, on a level with the people and is visually an indication that he is one with them in the offering of the prayer of the Church to God.

The question of vestments and liturgical colors has never been settled for Protestants (pp. 120ff.). The radical puritan position was to do away with all vestments. Luther saw them as useful but not indispensable, while Zwingli and Calvin replaced the traditional vestments with the black robe of the doctor which, Paquier feels, is not specifically Christian but corresponds more to the too didactic quality of Reformed worship. There is a need to study the adoption of new vestments. The black robe of the lawyer, judge and medieval schoolman belies the whole Christian affirmation of joy in the Gospel which says that we are not under law but grace. At least some white, if only a stole, would be more characteristic of Christianity, the author feels. He emphasizes the need for some vestments because they help us overcome the individualism and subjectivism which have become such a part of Reformed Christian piety. Vestments help to make the minister not *Monsieur un Tel* but *a* minister of the Church of Christ. As far as liturgical colors are concerned, Paquier admits that they are not from the ancient but the medieval Church. Why though, he asks, should the Reformed Churches deprive themselves of the possibilities of color and their visual appeal? Liturgical colors can have a pedagogical and mystical value, symbolizing the invisible realities, and thus can "aid us to relive in faith the successive stages of the saving work of God in the world through His Son, Jesus Christ" (p. 129).

When Paquier turns to comment on song and music in the Church (pp. 130ff.), it becomes obvious that French-speaking Reformed Protestantism is having some of the same problems as its English-speaking counterpart. Music must be a servant—subordinate to the Word and to the glory of God—never an end in itself. It must, thus, be an organic part of the service, never an embellishment or a performance. The choir should never usurp the place of the whole congregation's rightful part in the liturgy—particularly in the matter of responses! In a pointed

passage, Paquier says we must condemn "without reserve and severely" (p. 136) the custom of having the officiating minister announce the choir which then leaves its place to form a group at the foot of the pulpit or in front of the communion table, facing the congregation as in a concert, with the director perched on a tripod and wielding a baton. Then, this morsel having been presented, the choir returns noisily to its place while the pastor effusively thanks them for their rendition. This confusion of an act of worship with a concert, Paquier finds deplorable—as who, thinking seriously about the matter of worship, does not!

Paquier next moves from these various aspects of a service of worship to the actual services and ordinances of the Church (pp. 142ff.). From his historical studies, Paquier recognizes that there was for a long time a break between the halves of the service of worship: between, that is, the Liturgy of the Word or of the Catechumens and the Liturgy of the Eucharist or of the Faithful. He feels, however, that it is necessary now to maintain unity in the service with the possibility of non-communicants retiring before the actual liturgy of communion. We will not go into the actual structural details of the liturgy as Paquier deals with them. Rather we will confine our observations to single aspects of each of the two parts of the total liturgy.

The first half of the liturgy would be the service of the Word (pp. 149ff.). Here, preaching should come immediately after the Bible reading if it is logically and liturgically to be connected to it. Pericopes, the author feels, would be helpful to keep the congregation from being dependent on the tastes and theological tendencies of the minister. Yet these should not be so restrictive, as in certain Lutheran Churches, as to block the freedom of the Holy Spirit.

The second half of the liturgy would be the Sacrament of Holy Communion (pp. 166ff.). Paquier states the usual Reformed position on this—and then proceeds to underscore a denial of the Reformed position which is inherent in an improper conduct of the Sacrament! He points out that the words of institution are not, in themselves, the Liturgy. The *epiclesis*, the prayer for the coming of the Holy Spirit, is the continual reminder that there is not a mechanical working of the communion. If the minister is not careful to be certain that there is an *epiclesis* in the prayer before the distribution of the Sacrament, the implicit indication is that either the Sacrament works *ex opere operato* or that the Sacrament is merely a memorial service. The latter implication is far too usual in our Reformed Churches. Yet, as Paquier firmly shows, the presence of the *epiclesis* is an important element in the liturgical prayer which is one great *anamnesis*, that is done "in remembrance of me," which means in biblical thought, "in my living presence." As far as the actual serving of the elements is concerned, this is best done at the Table, the worshipper *receiving* the bread in the palm of his hand, not picking it daintily out of the plate like a little crouton. The elements taken out to shut-ins are not to be reconsecrated at the time of serving—this has been done and doing it again breaks the whole concept of the oneness of the fellowship in the act of communion.

As important and significant as the regular Sunday service of worship is,

Paquier does not feel that it should be made the only time of corporate worship. He advocates and encourages a return to the use of the "divine office," the matins and vespers (pp. 185ff.). From the book of Acts, the *Didache*, Tertullian, Cyprian, Origen, the *Apostolic Tradition of Hippolytus*, Luther and Cranmer, Paquier draws evidence of the use and worth of the daily office. He suggests that the Reformed Church revive and revitalize this service of praise and thanksgiving which would include the praise of the psalms, the reading of Scripture and the offering of prayer usually in the form of collects or litanies. In the urban parishes this office would be held morning and evenings. These services should be made true to the spirit of Reformed Protestantism and adjusted to the needs of Christians of today. To the ancient office, the author believes, the Reformed tradition could bring the truth and value which it recognizes in individual piety and free prayer. To our American society this whole idea of a daily office may seem unworkable, yet, if we can get over the idea that numbers in attendance make a service worthwhile, may not some such daily office deepen the lives of those who would even on occasion participate and give genuine reality to the communion of saints?

Paquier has brief chapters on services for baptism and marriage and for funerals (pp. 193ff.). Private baptism he condemns as an escape from responsibility on the part of the parents. For the remarriage of divorced persons he feels strongly that a special ceremony ought to be a part of the Church's liturgy, a ceremony which would include the idea of repentance. Meaningfully done, one would agree that this could make far more explicit the Reformed Churches' views on marriage and divorce. Likewise the Church should provide a special funeral service in the case of suicides which would avoid the strictness of the Roman view while not ignoring the gravity of the act. Otherwise there should be one service for adult believers with adaptations made in the case of young children and definitely in the case of indifferent (non-believing) adults. Paquier recognizes a real problem confronting the Church now that funeral services for everyone are the accepted social custom. The body of the deceased should be in the Church at the service (his principle of spirituality incarnate) because its absence may give an impression of a spiritualism, of an immortality of the soul. However, the body does not have to be up on a catafalque of flowers. Prayers for the dead, the author feels, is the only way to give concrete form and life to the affirmation, "I believe in the communion of saints." *But*, since God alone is the judge, this prayer must be *collective not individual.*

In his last chapter, Paquier turns his attention to the worship of children. Psychology, he points out, calls attention to the fact that the child is not "an adult in reduced form" (pp. 209ff.). Nevertheless he sees a gulf between the religious life of children and that of adults. Children should have a worship which will be a preparation for their worship as adults, whereby elements of the regular liturgy are introduced into the children's worship. He decries the sentimental songs of "anglo-saxon revivalism" (p. 210) and would do away with the name "Sunday

School" altogether. First because the word "school" has a bad taste for children anyway, but more importantly because it gives them the wrong idea of what Church really is. (He is hitting again at the overly didactic emphasis which he has decried in adult worship.) Thus, he suggests the period be one of the "worship of children" (ages 6-11) or the "worship of young people" (ages 12-14 and eventually to 16). Hence a child would learn the Church's liturgy and be prepared to become an understanding member of her organized, corporate worship.

Thus we have something of the thinking of Richard Paquier, one of today's most influential liturgists. One regrets that Paquier has not given some consideration to the meaning of ordination and the place of the ordained minister in the Reformed Church in regard to worship. Some consideration of this subject is necessary for several of the areas Paquier discusses. When this has been said, however, what J. D. Benoit says of Paquier and others like him who are struggling to bring meaning and order into the liturgy of Reformed Protestantism is certainly true.

> The liturgist is not like an archaeologist in a museum of antiquities, trying to resurrect half-effaced texts from the dust of centuries, delighting in his discoveries. He is a man of today, thinking of his fellow-Christians, working for them, seeking to express their needs, their aspirations, their prayers and praises, as well as the undeviating faith of the Church (p. 66).

Richard Paquier, in his *Traité de Liturgique*, has given us a stimulating work. In his own words, "The liturgy is not an article of luxury, it is the breathing of the living body which is the Church of Christ" (p. 7). What he has said, in effect, in this book is that the liturgy of the Church must be its systematic theology in the action of worship. For truly, what good is it to enunciate a carefully formulated theology if in this most important practical aspect of the Church's life and witness which is worship, we deny what we claim so strongly in theory? It is time that we understood that *what the liturgical revival of our day is saying is that an incomplete, distorted, or misunderstood liturgy emasculates the strongest theology.* When we have understood this, the liturgical revival will really come into strength, for liturgy is life!

PRINCETONIANA*

THE 148th academic year opened with the Fall Convocation in Miller Chapel on September 29, at 7:45 p.m. President McCord was assisted in the service by Dean Homrighausen, Dr. J. D. Brown, Dean of Princeton University Faculty, and Dr. Charles R. Erdman. The address by Dr. McCord, "The Idea of a Reformed Seminary," appears elsewhere in this issue.

Itinerary of President McCord

Dr. Jas. I. McCord has been meeting a heavy schedule of preaching and speaking engagements since his assumption of duties as President on September 1, 1959. His frequent meetings with Alumni Associations are listed in the Alumni Secretary's report.

On October 13, the President flew to San Francisco to take part in the inauguration of Dr. Theodore A. Gill as President of San Francisco Theological Seminary. The following Sunday, he was the preacher at a service of worship sponsored by the Collegiate Churches of New York City, commemorating the 175th Anniversary of the founding of New Brunswick Theological Seminary. On October 20, Dr. McCord addressed the Synod of New Jersey, meeting at Ocean City.

The President visited Wooster College on October 24 and 25, speaking to pre-theological students and preaching in the chapel on Sunday morning. The following day he traveled to Buck Hill Falls, Pennsylvania, to attend a three-day meeting of the Council on Theological Education.

As Chairman of the new Advisory Committee on Faith and Order of the National Council of Churches, the President presided over this group in their first meeting at the new Inter-Church Center in New York City on October 30.

In his capacity as Chairman of the Theological Commission of the North American Area of the World Presbyterian Alliance, Dr. McCord led a two-day meeting of the commission, held on the Seminary campus on Friday and Saturday, November 6 and 7.

On November 20 and 21, our campus was the scene of a meeting of the Committee on Advanced Theological Studies of the American Association of Theological Schools, of which President McCord is a member.

Dr. McCord was in Atlantic City from Friday through Sunday, December 4 to 6, to attend an Inter-Board consultation on In-Service Training under the sponsorship of the Board of Christian Education of the United Presbyterian Church, U. S. A.

Faculty

Dr. and Mrs. Hugh T. Kerr, and their son Stephen, sailed from New York for Europe on the "S.S. United States" on December 9. Dr. Kerr is on sabbatical leave for two academic quarters while doing research under a grant from the Guggenheim Foundation. The Kerrs will be travelling extensively by car in the British Isles and on the Continent and will spend

* Material for these columns has been prepared by E. G. Homrighausen, D. H. Jones, J. W. Clarke, K. S. Gapp, J. F. Armstrong, A. D. Duba, and R. E. Sanders.

the larger portion of the time in Southern Europe.

Dr. Norman V. Hope will be on sabbatical leave during the Third Term of the current academic year.

Dr. D. Campbell Wyckoff is Visiting Lecturer in Religious Education at Syracuse University during the academic year. Dr. Wyckoff spends one day a week on the Syracuse campus.

Dr. Bruce Metzger attended the Third International Congress for the Study of the Old Testament, at Christ Church, Oxford, in September, and also the Third International Congress of Classical Studies held at the University of London.

Dr. James W. Clarke, who has been the Francis Landey Patton Professor of Homiletics since 1954, accepted a call to the Second Presbyterian Church, Richmond, Va., and left the campus December 31.

During December 3-5, Dr. Otto A. Piper moderated the Seminar on Lutheran Social Ethics at Valparaiso University in Indiana. The theme was "The Theological Response to Modern Sociology."

Dr. Samuel W. Blizzard was chairman of a panel discussion, "The Sociologist in Theological Education," at the annual meeting of the American Sociological Association in Chicago in September. During November 6-8, Dr. Blizzard attended the Third Symposium of the Academy of Religion and Mental Health at Arden House, Harriman, New York. He was one of a group of twenty-seven invited psychiatrists, theologians, psychologists, sociologists and cultural anthropologists who discussed the theme, "Social and Cultural Factors Affecting Religion and Mental Health."

On November 5 and 6, Dr. E. G. Homrighausen was theme speaker in a School of Evangelism for ministers and laymen in the Provinces of Manitoba and Saskatchewan of the United Church of Canada, held in the City of Brandon.

Dr. Donald Macleod lectured on Preaching at the autumn School of Religion at New Brunswick Theological Seminary, New Jersey.

Dr. Orion C. Hopper, who has served as Alumni Secretary and Director of Placement for the past ten years, retired December 31. References and tributes to both Drs. Clarke and Hopper will appear in the May, 1960, issue of the *Bulletin.*

The Rev. Conrad H. Massa, Instructor in Homiletics, was one of the thirty United Presbyterian ministers and laymen who visited Cuba on an eleven-day Preaching Mission, December 1-11.

Campus Visitors

Dr. Patrick Carmichael, former Dean of the Faculty of the General Assembly's Training School in Richmond, Va., is Visiting Lecturer in Christian Education during the current academic year. Dr. and Mrs. Carmichael are living in Tennent Hall.

Dr. E. P. Groenewald, Dean of the Theological Faculty of Pretoria University, visited the campus from October 12 to 16. He is making an extensive visit to various American academic institutions under the auspices of the United States-South Africa Leader Exchange Program.

Dr. David B. Walthall, Regional Director of Christian Education for the Synod of Georgia, Presbyterian, U.S., was engaged in research here during the

First Term. Dr. and Mrs. Walthall were living in Hodge Hall.

The Reverend Masao Tanaka, of Osaka, Japan, is a research fellow in New Testament in the Seminary during the current year. Mr. Tanaka is pastor of the Hamadera Church and also teaches in Kansei Gakuin University. Mr. Tanaka received his Th.M. degree from Princeton Theological Seminary in 1939.

Trustee-Faculty Retreat

Members of the Board of Trustees and Faculty met in the Hotel Flanders, Ocean City, New Jersey, for a four day retreat in September, prior to the opening of Seminary. Both groups conferred on problems of mutual concern in the Seminary during three sessions daily, September 21-22. The Faculty continued in session through September 24.

The Student Body

A brief period of orientation for the 185 new degree-candidates was held September 25-26, followed by the customary two days of registration and testing. During the orientation program various members of the Faculty spoke to the new students on important aspects of seminary life and work, and on Saturday evening the annual Faculty-student dinner was held in the Campus Center.

The total enrollment for the first term stands at 474. There are 106 juniors (B.D. and M.R.E.), 110 middlers, and 122 seniors. The ever-growing graduate program now lists 92 candidates for the master's degree and 25 for the doctorate. Special students, not studying for any degree, number 19. It is of interest to note that the Seminary now has nine women studying for the B.D. degree.

The student body retains for 1959-60 its ecumenical character, including in its number 59 international students representing 27 countries. Likewise, although United Presbyterians are in the great majority, there are 128 members from 51 other denominations in the Seminary community. Since admissions policy limits the number of students from such denominations that can be admitted to the B.D. program, most of the non-Presbyterians are studying for advanced degrees.

Marriage continues to be a popular institution among the students, claiming 159 of the 338 undergraduates. Although some steps have been taken to provide housing for them, the fact remains that 115 undergraduates have had to find accommodations in town or in nearby communities.

Fifteen members of the student body have suspended their formal studies for a year, or in a few cases for two years, to serve on internships in the United States or abroad. At the present time eleven of these men are in the States, two are in India, and two in Iran.

Princeton Seminary is happy to welcome this year three new Ecumenical Fellows to join the three who are continuing their studies with us. Ian Bunting from England, Gerhard Riedel from Germany, and Odeh Suardi from Indonesia now take their place alongside Andries Dreyer, Claude Labrunie, and Bonar Sidjabat. It is also a pleasure to have with us three Rockefeller Fellows: Donald Brown from Harvard, Robert Thigpen from Louisiana State, and Perry Wootten from Texas Christian University.

Christian Education

The twelfth annual session of The School of Christian Life and Leadership was held on the seminary campus on Thursday evenings, October 15 through November 12. The school, formerly the Princeton Leadership Training School, is now sponsored jointly by the Seminary, the Council of Churches of Greater Trenton, and the Princeton Pastors Association, and has as its purpose the furthering of Christian lay education in the area, with special emphasis on the training of leaders of children, youth, and adults in the local church.

The school, with an enrollment of 324 this year, has had a significant influence on the level of lay education in this area as seen by the enthusiasm of those in attendance, as well as by the inauguration of similar schools after the pattern of The School of Christian Life and Leadership.

The school meets each week for two one-hour periods. This year five courses were offered each period, including the subjects of Bible study, church history, Biblical theology and worship as well as courses for children's and youth workers and Church School superintendents. There was also offered a two-hour workshop on the use of audio-visuals in the churches. Dr. George S. Hendry, Mr. Theodore G. Belote, Miss Harriet C. Prichard, and Mr. Arlo D. Duba of the seminary served on the faculty. Mr. Duba also served as Dean of the school, assisted by Mr. Harold F. Park, a Th.D. candidate and teaching fellow in Christian Education. Professor D. Campbell Wyckoff serves as consultant to the School as the representative of the Seminary. Several alumni also were connected with the school this year, with Dr. Carlton C. Allen on the faculty, the Reverend Alan R. Winn serving as chairman of the executive committee, and the Reverend Donald R. Zobler and the Reverend Henry W. Heaps in charge of publicity.

Speer Library

During the past year the resources of the Speer Library building have been used quite heavily and have made a very important contribution to the life of the Church and to theological education. The count of visitors leaving the building shows that 68,287 people made use of the library during the year. Approximately 21 per cent of all loans of books were to persons not enrolled in Princeton Seminary. This may be regarded as one measure of the service which the Speer Library is able to perform to alumni, local residents, and others interested in theological scholarship.

The size of the library collection now totals a little more than one-quarter of a million books. Among the gifts catalogued during the last fiscal year were 687 books from the library of the late Dr. Robert E. Speer, and additional gifts from this source will be counted in the coming year.

The library has received from the Student Council of the year 1958-59 the sum of $1000 with the request that it be set up as a permanent trust fund to be called the John A. Mackay Fund. In presenting this gift, the Student Council wrote "This money is the gift of the entire student body of Princeton Theological Seminary, 1958-59, and it is their desire that the annual interest drawn on the Fund be

used to purchase books in the subject of Ecumenics and related fields. We hope the Fund will be a symbol to future student generations of our appreciation of the life and thought of Dr. Mackay."

A new display illustrating the life and thought of John Calvin on the occasion of the 450th anniversary of his birth has been placed in the display case on the first floor of the library. The exhibit contains one of the few remaining copies of the *Christianae Religionis Institutio* in the first edition 1536.

Field Service

Dr. J. Christy Wilson, Dean of Field Service, wrote an article recently for the Princeton *Seminarian* entitled, "Field Work Covers the Waterfront." This title was most fitting for it truly reflects the modern field work program. We do cover the waterfront.

This year, along with the ever-increasing opportunities for service in the suburban and rural churches of New Jersey, a concentrated effort has been made to reach into the challenging, but perplexing, inner-city church ministry. Our outreach in New York City includes a church in the teeming area of Brownsville, Brooklyn (where 25,000 people live in three apartment dwellings), a Manhattan church in the Lower East Side, and the East Harlem Parish. Also several students are serving in the cities of Newark, Elizabeth, Trenton, Camden, and Philadelphia.

Another facet of this broadening vision for field service has been an increased ministry to the college campus. Eight students are working on the adjoining Princeton University campus, four on the Rutgers University campus in New Brunswick, two at Rider College, and two at the Westminster Choir College. Realizing that the college campus is one of the most vital mission fields facing the church today, Princeton Seminary is preparing students for an increasing ministry to this frontier.

Clinical training, another of our major efforts, continues to become increasingly important in the theological education of students. Last summer twenty-one students (the largest number of any seminary in the East) were in full-time clinical education in general and psychological hospitals throughout the country. This fall approximately thirty-five are engaged in clinical field work training in the Philadelphia General Hospital, New Jersey State Prison, New Jersey State Home for Girls, New Jersey State Hospital, and the Neuro-Psychiatric Institute. Our latest project has been to place a specially trained student at the Trenton School for the Deaf in an effort to learn how to minister effectively to these children.

As in the past years, there continues to be an interest in the military chaplaincy. A special Preceptorial program has been arranged with guest speakers invited to our campus, including a United States Navy chaplain from the Pentagon in Washington and the head chaplain of the First Army. One of our students is now fulfilling his field work requirements by serving as a Navy chaplain with a Naval Reserve Unit in Trenton, New Jersey.

Believing that field work can be the laboratory where students test theories and relationships studied in the classroom, the Department continues to seek out the kind of experience that will best prepare a man for the total task of the church's ministry.

The Seminarian

A radical revision has been made this year in the publication schedule and format of *The Seminarian*. Heretofore, published about four times each academic year, *The Seminarian* is now a weekly publication appearing each Friday afternoon of the three academic terms. The "new" *Seminarian*, printed on four pages of newspaper stock, often provides pictures of campus visitors and special lecturers, along with photographs of unusual campus events. In addition, many news items of interest to the entire Seminary are included, together with feature articles by both Faculty and students. The Campus Calendar is a regular part of the paper, as are official announcements from the administrative offices. Editorial comment is a feature of each edition as well as a section devoted to "Letters to the Editor."

In past years, *The Seminarian* was exclusively a student publication. With the revision, direct oversight of publication is provided by an Editorial Board composed of three members of the Faculty and four students. These are: Professors Samuel W. Blizzard, William Brower, and E. G. Homrighausen. Student members include Messrs. Clarence K. Brixey (Chairman), Fred P. Gibbs, Donald R. Purkey, and Donald M. Williams. The Staff is composed of Mr. Williams, Editor; Mr. Purkey, Associate Editor; Mr. Craig Cashdollar, Assistant to the Editor; Miss Nancy Harris, Secretary; Mr. Ronald Rice, Photographer; and Mr. Peter Wendell, Circulation Manager.

Princeton Seminary Choirs

For the past several years five different choirs have been functioning regularly on the Seminary campus. Four of them sing at the daily Chapel services. The fifth, the Oratorio Choir, performs three major works a year, one at the close of each term, and sings occasionally for a special Tuesday evening service.

The Touring Choir, as usual, has a full schedule of out-of-town engagements, singing three or four times each Sunday during the academic season. This choir has taken extensive tours during the past fourteen summers and for the summer of 1960 is contemplating a tour of Alaska or South America.

What is now known as our Recording Choir is composed of students still on the campus who have been members of the Touring Choir for at least one year. This group, which sings in Chapel one day a week, has produced a record of eighteen numbers from the choir's regular repertoire which was released by RCA Victor, during the spring of 1959. Another record has been produced on the stereophonic equipment of RCA which the choir hopes to release sometime in the near future.

One of the interesting projects of the Recording Choir this year was to record a television program to be broadcast in Germany early in 1960. Included on this program was a brief testimony in German by one of our students, Bill Dent, who majored in German at Yale and has taught German at the Peddie School in Hightstown, New Jersey.

The third choir, in historical order, is the Women's Choir now under the leadership of Janice Harsanyi. It not

only sings regularly one day a week in Chapel, but tours occasionally during the week and made a rather extensive tour of New England a year ago. The members of this choir are all regularly enrolled students in the Seminary, candidates for either the M.R.E. or the B.D. degree.

The last choir to be organized is a third group of men who are known as the Tuesday Chapel Choir, which is led by Mr. James McKeever, director of music of the First Presbyterian Church of Haddonfield, New Jersey. Mr. McKeever has been teaching voice on our campus since he was graduated from the Westminster Choir College twelve years ago.

Mission Lectures

The Students' Lectureship on Missions was given November 2-4, by David J. du Plessis, of the World Conference of Pentecostal Churches, on the subject: "The Manifestations of the Holy Spirit in the Mission of the Church."

The following appraisal of these lectures was written by Dr. George S. Hendry and appeared in the weekly *Seminarian*:

"The appearance on the campus of a real, live Pentecostal has transformed ecumenicity from a word into an experience, and for those who attended the three lectures the genial and gracious personality of the lecturer made it a very agreeable experience. Dr. du Plessis spoke to us, not as the bearer of a label, but as the bearer of a witness to the presence and power of the Holy Spirit in the life of the church. To almost everything in his testimony we could say a hearty Amen. The question that kept rising was why it is necessary to call oneself a Pentecostal to say these things; and it became increasingly clear as one listened that, if there is any difference between Dr. du Plessis and the rest of us, it lies, not in his testimony to the Holy Spirit, but in the dubious exegesis with which some of it was supported. This is notably the case in the matter of speaking with tongues, which, though it was soft-pedaled, was admitted by Dr. du Plessis to be the criterion of authentic experience of the Holy Spirit among Pentecostals—a position which completely inverts the emphasis of the New Testament, both in Acts 2, where Luke (rightly or wrongly) construes *glossolalia* as polyglottalism, and in I Cor. 14, where Paul indicates that speaking with tongues bears about the same relation to true Christian spirituality as a television commercial to the sponsor's product.

"The Church has known from its early days that the Holy Spirit is 'Lord and Life-giver,' and it can only be renewed by fresh draughts of life from this source. It has also learned in its painful progress through history that this is not necessarily accomplished by the emergence of new movements, which tend to lose their momentum with their novelty. If Dr. du Plessis was aroused at the untimely hour of 4 a.m. to learn that 'God has no grandchildren,' the reading of a few pages of Church history before he retired might have allowed him to continue his slumber in peace.

"The revitalization of the second generation is a chronic problem, and the attraction of the Pentecostal movement for those in the old-line churches who feel defeated by it is understandable.

Moreover, if there are students who feel that Princeton Seminary is a valley of dry bones which cannot live, unless they learn to speak with tongues, let them do so by all means; only, let them begin, each one, by learning to speak with the tongue he has (not omitting, meanwhile, to use also his ears and his eyes—of each of which he has been given two, in proportion to one tongue—in Stuart Hall and Speer Library) under the helpful ministrations of Professor Beeners."

Chapel

After much thought and planning, the Faculty approved of a new program for the morning Chapel Services held four days each week at 9:00 o'clock in Miller Chapel. On Tuesday mornings, the service is led by a member of the Faculty; on Wednesdays and Fridays by members of the Senior Class; and on Thursdays by guests from the Department of Religion at the University, local ministers, and significant visitors to the campus. A different choir, under the general direction of Dr. David H. Jones, leads the singing and offers an anthem at each service.

Four different Orders of Service have been provided so that each leader may select one of his choice. These were prepared, not only to achieve variety in the daily diet of worship, but to recognize the contemporary levels of liturgical interest and to provide more meaningful forms for devotional expression.

I

Call to Worship
Processional Hymn
Prayer of Adoration
Prayer of Confession
(Book of Common Worship: Page 12, 21, 26, 33, or 39)
Lesson
Anthem
Prayer and Lord's Prayer
Recessional Hymn
Benediction Choral Amen

II

Call to Worship
Hymn of Adoration
Prayer of Confession and Lord's Prayer
Lesson
Anthem
General Prayer or Litany
Hymn
Benediction Choral Amen

III

Call to Worship
Invocation
Hymn
Responsive Reading
Gloria Patri
New Testament Lesson
Anthem
Prayer
Hymn
Benediction Choral Amen

IV

Call to Worship

V: Our help is in the name of the Lord;
R: Who hath made heaven and earth.
V: O come, let us worship and bow down:
R: Let us kneel before the Lord our maker.
V: For he is our God;
R: And we are the people of his pasture, and the sheep of his hand.

Hymn of Approach
Lesson
Anthem
Prayers:

V: O let my mouth be filled with Thy praise;
R: That I may sing of Thy glory and honor all the day long.
V: Turn Thy face from my sins, O Lord;
R: And put out all my misdeeds.
V: Make me a clean heart, O God;
R: And renew a right spirt within me.
V: Cast me not away from Thy presence;
R: And take not Thy holy spirit from me.

V: O give me the comfort of Thy help again;
R: And stablish me with Thy free spirit.
PRAYER AND LORD'S PRAYER
HYMN
BENEDICTION CHORAL AMEN

INSTITUTE OF THEOLOGY

The 1959 Summer Institute of Theology was considered by many of the regular attendants as one of the most stimulating in its seventeen year history. There were 257 registered in the regular courses, with some, one hundred others attending the morning and evening convocation hours. These represented 26 denominations, 29 states, and five countries other than the United States. The largest single group was United Presbyterian, with 36 from the Presbyterian Church, U.S., 27 from the Southern Baptist Church, 13 from the Presbyterian Church in Canada; and 11 each from the Lutheran, Methodist, and Salvation Army.

The Faculty was composed of sixteen members: nine were visitors (4 from overseas and one from Canada) and the remainder were members of the Seminary Faculty who give their services annually without remuneration and whose courses are equal in popularity to those of the distinguished visitors from abroad.

The subjects of the lecture courses and addresses covered a wide and balanced field: "Alternatives in Theology," "Reconciliation in Christ and His Church," "Role conflicts in the Ministry," "Christianity and Human Relationships," "The Minister as Interpreter," "The Roman Letter Today," "The Letter to the Ephesians," "The Preacher as Pulpit Pastor," "A Pulpit Ministry for Our Time," and "The Church: The Treasurer in Earthen Vessels."

"There are hallowed places where one wishes he could make an abiding tabernacle, unique moments when he prays it were in his power to suspend time, in the awareness that it is good for him to be where he is. Yet even Dante could not stay this ineffable Instant. Neither space nor time was in his power. This vision in itself was utterly beyond recall. What really mattered to him in his day, it would seem, was to restore to the living the true sense of purpose they had lost. The *Paradiso* in particular aimed at delivering from their state of wretchedness those who were dying in the midst of life and to point the way for them to the state of blessedness. The whole *Divine Comedy* was undertaken, not for the sake of speculation, but for a practical end. Whereupon Dante repaired to the world of men and affairs.

"This truly is a great example to emulate, however distantly. He who has recovered the Vision owes it to his crucified Lord to enlist in the Brotherhood of those who are heavy laden."

—Emile Cailliet in *The Recovery of Purpose*, Harper & Bros., 1959, pp. 178-179.

ALUMNI NEWS

Orion C. Hopper

Alumni Associations

Baltimore: Meeting was held November 9 in Govans Presbyterian Church, Baltimore, where Dr. Lloyd C. Ice is minister and Donald W. Bracken, assistant. Dr. Ice presided in the absence of the President. Dr. Hopper reported on Alumni Relations and Placement, and on behalf of Dr. MacCarroll presented information on the Alumni Roll Call and the Speer Library Campaign. President McCord of the Seminary, appearing for the first time before the Baltimore Association, discussed present problems and future plans, especially the program for the Sesquicentennial Celebration in 1962. Dr. John H. Gardner, minister of the First Church, and Dr. Paul C. Warren, minister of the Second Church, Baltimore, were invited to attend as associates of the Seminary. Officers elected for 1960: President—David W. Weaver, Hunting Ridge Church, Baltimore; Vice-President and Program Chairman—Dr. Donald C. Kerr, Roland Park Church, Baltimore; Secretary-Treasurer—H. Edwin Rosser, Northminster Church, Baltimore.

Cincinnati: Meeting was held November 23 at the Seventh Presbyterian Church, Cincinnati, Ohio, where Hugh Bean Evans is minister. Alumni from the general area including nearby Kentucky and Indiana greeted the new President, James I. McCord, and the Alumni Secretary. Dr. Buckley S. Rude presided. Dr. J. Campbell White, an alumnus of Xenia Seminary of the Class of 1892 and Miss Wilmina Rowland of the Board of Christian Education, Philadelphia, were invited to attend as associates of the Seminary. Dr. McCord addressed the meeting and Dr. Hopper reported on the work of the Department of Alumni Relations and Placement. An informal question and answer period followed. Officers elected for 1960: President—Hugh B. Evans, Seventh Church, Cincinnati; Secretary-Treasurer—John C. Inglis, Associate-Minister, Immanuel Church, Cincinnati.

Greater New York: Luncheon meeting was held November 5 in the Fifth Avenue Presbyterian Church, New York City. Dr. Willis A. Baxter presided and led in the devotional service. Reports at the business meeting were given by the Secretary, Miss Eunice Wenstrom, and by the Treasurer, Dr. Olin McK. Jones. Dr. Hopper reported on Alumni Relations and expressed appreciation to the alumni for their co-operation during his term of service. President McCord was introduced by Dr. Baxter and addressed the group on immediate problems and the long range planning for the Seminary. A question and answer period followed. The Nominating Committee, with Dr. Kermit J. Nord as Chairman, presented its report, and the following officers were elected for 1960: President—Ralph B. Nesbitt, Fifth Avenue Church, New York; Vice-President—Melvin R. Campbell, West Side Church, Ridgewood, N.J.; Secretary—Eunice Wenstrom, Madison Avenue Church,

New York. The following were elected to the Executive Council: Frederick E. Christian, First Church, Westfield, N.J.; Victor L. Baer, First Church, Ossining, N.Y.; and Willis A. Baxter, Christ's Church, Hempstead, Long Island.

New Jersey Synod Alumni Dinner

On Tuesday evening, October 20, two hundred and seventy Alumni and guests met in the Main Dining Room of the Flanders Hotel, Ocean City, to welcome the new President, Dr. Jas. I. and Mrs. McCord. Dr. Seth Morrow, First Church, Orange, N.J., presided. The Seminary Choir with Dr. David Hugh Jones, was present and offered a choral number, while group singing was led by Ansley G. Van Dyke, First Church, Toms River, N.J. Brief reports on Alumni Relations, Roll Call, and Speer Library Fund were given by Drs. Hopper and MacCarroll. Dr. G. Hale Bucher, First Church, New Brunswick, N.J., also an Alumni Trustee, introduced Dr. and Mrs. McCord. Afterwards President McCord addressed the gathering. The attendance at this Synod Alumni Meeting was the highest on record.

Class Reunions During Commencement 1960

As announced in the last issue of the *Bulletin* all classes with years ending in 0 and 5 are scheduled for Reunions at Commencement in June, 1960. The Alumni Office is anxious to be of assistance to any class looking forward to its reunion by furnishing member lists and offering suggestions whereby this splendid tradition can be maintained and encouraged.

ALUMNI NOTES

[1913]

Carl E. Kircher is now the minister of the First Church, Yankeetown, Fla.

Clinton E. Stoneton has been called to the pastorate of the Gallatin Reformed Church, Pine Plains, N.Y.

[1918]

Joseph McNeill has been installed as the minister of the Community Church, Idyllwild, Cal.

[1919]

William Q. McKnight has been called to the pastorate of the Sterling United Church of Christ, Veedersburg, Ind.

[1921]

John Walter Houck is now the minister of Trinity Church, Key West, Fla.

[1923]

Earl C. McConnelee has been called to the pastorate of the Ross Memorial Presbyterian Church, Stockton, Mo.

George LeRoy Willets has been installed as minister of the Presbyterian Church, Bloomsbury, N.J.

[1925]

Herbert N. Baird has been called to the pastorate of the United Presbyterian Church, Sandy Lake, Pa.

Peter J. Boehr has been installed as minister of the Mennonite Church, Siloam Springs, Ark.

John M. Dykstra is now minister of the Christian Reformed Church, Momence, Ill.

[1926]

Robert A. Anderson has been called to the pastorate of the First Church, Gurdon, Ark.

Alfred Lee Klaer has been installed as assistant minister of the First Church, Elmira, N.Y.

George C. Westphal is the minister of the Moravian Church of Fargo, N.D.

[1927]

Ernest J. Mollenauer has been appointed assistant to the President of the Presbyterian Ministers' Fund.

Charles J. Woodbridge is serving as Bible teacher on the Word of Truth Radio Program.

[1928]

Walter J. Feely has been called to the pastorate of the United Church of South Chicago, Ill.

[1932]

Percy E. W. Clark is now the minister of the First Church of Carrollton, Ill.

Robert Clyde Smith is minister of the First Church, Cedarville, N.J.

[1934]

James L. Grazier has been appointed Presbytery Executive for the Presbytery of Cleveland, Ohio.

[1935]

Barnett S. Eby has been called to the pastorate of the New Providence Church, Maryville, Tenn.

James Struthers Roe is minister of the Park Lawn Presbyterian Church, Toronto, Canada.

Raymond P. Sharp has been called to the pastorate of the Centralia Presbyterian Church, Chester, Va.

[1936]

John C. Middlekauff is minister of the Church of the Brethren, New Carlisle, Ohio.

[1937]

Frank B. Stanger has been appointed Executive Vice-President of Asbury Theological Seminary, Wilmore, Ky.

Thomas W. Wilbanks is Instructor of English at Idaho State College, Pocatello, Idaho.

[1938]

Millard C. Cleveland has been called to the pastorate of the First Methodist Church, St. Petersburg, Fla.

John Starr Kim is minister of the Korean Christian Church, Wakiawa, Hawaii.

[1939]

William Dryfhout has been called to the pastorate of the First Christian Reformed Church, Oskaloosa, Iowa.

William Pitt Miles is now the minister of the Knox U.P. Church, Fresno, Cal. (a National Missions pastorate).

Maurice C. Mitchell is minister of the Ilion Church, Ilion, N.Y.

Lee Nicholson Page is now minister of the Presbyterian Church, Bruin, Pa.

[1940]

John Oldman, Jr. has been called to the pastorate of the First United Presbyterian Church, Jerome, Idaho.

[1941]

Howard R. Peters has been appointed minister of the First Methodist Church, Hampton, Va.

Edwin P. Rogers has been installed as assistant minister of the Community Presbyterian Church, Palm Springs, Cal.

[1942]

Andrew Edgar Harto is now minister of the Hungarian Reformed Church, Toledo, Ohio.

William G. Kuhen has been installed as minister of the University Presbyterian Church, Snyder, N.Y.

[1943]

John R. Bode has been appointed professor of Practical Theology at San Francisco Theological Seminary, San Anselmo, Cal.

Wesley Ellison Megaw has been called to the pastorate of the South Presbyterian Church, Bergenfield, N.J.

Charles M. Thompson, Jr. is minister of the Sharonville Presbyterian Church, Cincinnati, Ohio.

Robert T. Williamson has been installed as minister of the Overbrook Church, Philadelphia, Pa.

[1944]

Walter H. Gray is the assistant minister of the Central Church, Eugene, Ore.

C. Sheldon Hastings has been called to the pastorate of the Starkdale United Church, Steubenville, Ohio.

Harry J. Jaeger, Jr. is editor of Adult publications, David C. Cook Co.

[1945]

Roy Daniel Roth has been called to the pastorate of the Mennonite Church, Logsden, Ore.

[1946]

Harold L. Fickett, Jr. has been called to the pastorate of the First Baptist Church of Van Nuys, Cal.

M. Allen Kimble is minister of the Calvary Presbyterian Church, Wyncote, Pa.

[1947]

Donald L. Barker has been installed as minister of the North Hills Presbyterian Church, Knoxville, Tenn. (a National Missions Project).

Beauford H. Bryant has been appointed professor at Milligan College, Milligan, Tenn.

James G. Emerson has received the degree of Doctor of Philosophy from the University of Chicago and has been installed as minister of Westminster Church, Bloomfield, N.J.

J. Richard Hart has received the degree of Doctor of Sacred Theology from Temple University and has been installed as minister of the First Church, Geneva, N.Y.

Marie Melrose is a teacher in the Everett Public Schools, Everett, Wash.

E. Clark Robb is minister of the Blanchard Evangelical United Brethren Church, Portland, Ore.

Arnold John Van Lummel has been called to the pastorate of the Grand Avenue Reformed Church, Asbury Park, N.J.

[1949]

Sidney Dixon Crane has been appointed a teaching fellow at Princeton Theological Seminary.

Gerald Hollingsworth has been called to the pastorate of the Edgewood Presbyterian Church, Edgewood, Pittsburgh, Pa.

David P. McClean, is minister of the Westminster Presbyterian Church, Lansing, Mich.

[1950]

Raymond C. Ortlund has been called to the pastorate of the Lake Avenue Congregational Church, Pasadena, Cal.

John C. Purdy has been installed as minister of the Dale Heights Church, Madison, Wis.

[1951]

H. Bovard Cox, III has been called to the pastorate of the First Church, Hannibal, Mo.

C. Edward Gammon is now minister of the Fairlington Church, Alexandria, Va.

John K. Mount has been installed as minister of the Capitol Church, Oklahoma City, Okla.

Thomas W. Nyquist has been called to the pastorate of the First Church, Iola, Kan.

George H. Ramsey is now minister of the Highland Park Church of God, Los Angeles, Cal.

Charles F. Stratton has been installed as minister of the Presbyterian Church of Ballston Spa, N.Y.

[1952]

Elmer J. Davis has been called to the pastorate of the First Church, Pottsville, Pa.

C. Mason Harvey has been appointed assistant minister of First Church, Santa Monica, Cal.

Thomas Carson Jackson is serving as pastoral psychologist, Saratoga Federated Church, Saratoga, Cal.

William I. McElwain is minister of the First Church, Verdun, Montreal, Quebec, Canada.

George A. Munzing has been called to the pastorate of the First United Presbyterian Church, Santa Ana, Cal.

[1953]

Sherwood W. Anderson is minister of the First Church, Chester, Pa.

Robert D. Argie has been called to the pastorate of the Leesburg Church, Leesburg, Pa.

William Parks Caldwell has been installed as minister of the First Church, Austin, Tex.

Dale Franklin Dickey has been appointed interim minister of the Presbyterian Church, Peru, Ind.

William G. Kaiser has been installed as associate minister of First Church, Grand Island, Neb.

Maria Christina Coimbra Kuyper (widow of John A. Kuyper '52) has been appointed Director of Christian Education, First Church, Aberdeen, S.D.

William Charles Lehr has been called to the pastorate of the Presbyterian Church, Meyersville, N.J.

Alex N. Nemeth has been installed as minister of the First Church, Woodbridge, N.J.

Ralph J. Stoudt, Jr. is doing graduate work in Speech Pathology at the University of Michigan.

[1954]

Martin J. Buss has been appointed assistant professor of Bible and Religion, Emory University, Atlanta, Ga.

Ronald Cocroft is an instructor at Albright College, Reading, Pa.

William Comstock has been called to the pastorate of the Presbyterian Church, Highland Falls, N.Y.

Newton P. Cox, Jr. has been installed as minister of the Westminster Church, Hattiesburg, Miss.

John P. Crossley is attending graduate school at San Anselmo, Cal. and is assistant minister at Calvary Church, San Francisco.

Donald Keith Francis is serving as Chaplain in the USAF.

Ernest E. Haddad is evangelist for the Presbytery of St. John's (US Church) to serve as organizing pastor of a new Presbyterian Church in Ormond Beach, Fla.

C. William Hassler has been appointed as minister to students at Montana State University.

Roland F. Hughes is in Korea as a free-lance missionary.

Laurence A. Martin has been installed as associate minister of the Fox Chapel Presbyterian Church, Pittsburgh, Pa.

Willard F. Rahn is assistant minister at the Warren Avenue Presbyterian Church, Saginaw, Mich.

Richard B. Ribble has been called to the pastorate of the Presbyterian Church, Vidalia, Ga.

Robert M. Snable is the assistant minister at the First Church, New Brunswick, N.J.

Paul Verghese is doing graduate work at Yale Divinity School, Conn.

David V. Yeaworth has been called to the pastorate of the Northwood Presbyterian Church, Spokane, Wash.

[1955]

Ronald Carr has been called to the pastorate of the Federated Church of Fairmont, Neb.

Alfred T. Davies is working in New Church development in Hilliard, a suburb of Columbus, Ohio. Mrs. Davies is the former Wilfred Wylene Young '56b.

Leonard T. Grant is doing graduate work at Edinburgh.

Lewis Cott Hays is doing graduate work toward a Ph.D. at Emory University, Decatur, Ga.

Robert P. Heim is organizing pastor of a new church at Palm Springs, Lake Worth, Fla.

J. Whitner Kennedy has been called to the pastorate of the First Church, Natchez, Miss.

Wesley Park Miles is minister of the First United Presbyterian Church, Hoosick Falls, N.Y.

Stephen G. Prichard has been appointed assistant minister of the Huguenot Memorial Church, Pelham, N.Y.

Carl D. Reimers is assistant Dean of the Chapel, Princeton University, Princeton, N.J.

Stanley Riukas has been called to the pastorate of the Wolff Memorial Church, Newark, N.J.

Richard Alan Symes is minister of the Palmer Park Church, Detroit, Mich.

William G. Tolley has been installed as minister of the Bryn Mawr Park Church, Yonkers, N.Y.

[1956]

Donald W. Ealy is now the minister of Trinity Church, Phillipsburg, N.J.

David H. Gill has been called to the pastorate of the Evangelical United Brethren Church, Industry, Pa.

Raymond J. Foley, Army Chaplain, is now stationed in Korea.

Thomas A. Hughart has been called to the pastorate of the Bedford Presbyterian Church, Bedford Village, N.Y.

John C. Inglis Jr. is associate minister of the Immanuel Church, Cincinnati, Ohio.

William H. Johnstone is doing graduate work at the University of Minnesota.

Robert G. Kesel is doing graduate work at New College, University of Edinburgh toward the degree of Doctor of Philosophy.

Robert W. Kurth has been appointed associate director of the Westminster Foundation at the University of Cincinnati.

Donald N. Matthews is cataloger and professional assistant, the Lutheran Theological Seminary Library, Gettysburg, Pa.

David Eugene Mulford has been called to the United-Fourth Church, Albany, N.Y.

William R. Nelson is doing graduate work at the University of Heidelberg on a Fulbright Scholarship.

Robert E. Osborne has been called to the pastorate of the First Church, Humboldt, Kan.

Edward F. Torsch is serving in Brazil under the Presbyterian U.S. Board of Missions.

Stanley D. Walters is continuing his graduate study at Yale University in Near Eastern Languages.

[1957]

Wilbur M. Boice, Jr. has been appointed Director of Youth Work, First Church, Atlanta, Ga.

Charles Collins Bray, Jr. has been called to the pastorate of the Calvary-Highland Park Church, Upper Darby, Pa.

George I. Haddad is doing graduate work at Rutgers University, New Brunswick, N.J.

William H. Halverson has been appointed assistant professor of Philosophy and Religion, Augsburg College, Minn.

Arnold C. Harms has been appointed Director of Westminster Foundation, Rutgers University, and is studying at Union Seminary, N.Y.

Gerald L. Hill has been appointed associate minister of the Presbyterian Church, Farmington, N.M.

David C. Meekhof is organizing pastor of the Newport Presbyterian Church, Bellevue, Wash.

Hugh G. Nevin Jr. has been installed as assistant minister, Presbyterian Church, Peekskill, N.Y.

Daniel W. Reid has been installed as minister of First Church Round Lake, Minn. He continues at First Church Brewster, Minn.

Robert Siberry has been appointed Director UCCF, Fargo, N.D.

[1958]

Roger MacD. Freeman is now doing graduate work at Harvard University.

William A. Hazen is now the assistant minister of First Church, Anaheim, Cal.

Mervin Lloyd Hiler is doing graduate work at the State University of Iowa.

Samuel R. Holder has been called to the pastorate of the Brook Presbyterian Church, Hillburn, N.Y.

Richard E. Hunter has been appointed associate professor of English, Muskingum College, New Concord, Ohio.

Jack Alden Kyle has been installed as

minister of the Portal-Flaxton-Bowbells parish, N.D.

Hughes Oliphant Old is minister of the Penningtonville Presbyterian Church, Atglen, Pa.

Darrell Blair Ray has been appointed Hospital Chaplain for the Presbytery of Philadelphia at the Philadelphia General Hospital, Pa.

John Loren Robinson has been installed as assistant pastor, First Church, Livermore, Cal.

Edward L. Stetson has been appointed Director of Christian Education at Westminster Church, Dayton, Ohio.

Irving I. R. Tang is serving under the Board of National Missions at the Ute Mountain Presbyterian Church, Towaoc, Col.

David C. Turnbull is the assistant minister at the Hunting Ridge Church, Baltimore, Md.

[1959]

Richard Avery has been called to the pastorate of the First Church, Port Jervis, N.Y.

B. Preston Bogia has been installed as stated supply of the Argentine Presbyterian Church, Kansas City, Kan.

Martha Florence Craig has been appointed Director of Christian Education for the Associate Reformed Presbyterian Synod, Charlotte, N.C.

Ernest Carl Herr is minister of the Kingslawn Presbyterian Church, Brooklyn, N.Y.

Roland B. Rosson, Jr. has been called to the pastorate of the First Church, Skagway, Alaska.

John H. Staples has been appointed assistant post Chaplain at Ft. Eustis, Va.

Richard Randolph Streeter is now the minister of the First Church, Atkins, Ark.

BOOK REVIEWS

Evangelical Sermons of Our Day, ed. by Andrew W. Blackwood. A Channel Press Book: Harper and Brothers, New York (1959). Pp. 383. $5.95.

Andrew W. Blackwood, as pastor, preacher, and professor of homiletics, has had an unusual opportunity to examine and reflect upon the pulpit messages of the great preachers of all ages and particularly on the sermons delivered by his contemporaries. He might have given us a collection of modern sermons, and that would have been good. But he has given us a collection of evangelical sermons of our day, and that is better.

These thirty-seven examples of Biblical preaching, which Dr. Blackwood has compiled and edited with special annotations, constitute a book of unusual helpfulness for all ministers who take the job of sermon preparation and delivery seriously. In the first place, the sermons are divided into six groups which classify the material in a handy fashion for the busy minister. The first division is entitled "The Background of the Gospel," and this is followed by divisions bearing the titles "With Christ before Calvary," "With Christ Near His End," "With Christ after the Ascension," "With Christ in Later Epistles," "With Christ in the Unknown Future." There are doctrinal sermons and others dealing specifically with Christian conduct. It would be hard to imagine a moral or spiritual situation which is not touched upon in one or more of these sermons. There is one sermon on man's fellowship with God, another on personal purity, another on Christian decision and the hunger of the soul. At least one sermon deals with the reformation of a skeptic. Gethsemane, Golgotha, the radiant sepulcher, the Mount of Ascension, and that excited conclave on Pentecost are dealt with in an effective fashion by men who know the meaning of the gospel and understand the art of presenting its message.

One of the more singular and appealing aspects of this collection of sermons is the extent to which the editor has introduced his readers to new friends. There are many quite familiar names on the list of preachers whose sermons are here compiled. Billy Graham's sermon on the grace of God reveals in a very striking fashion the unusual personality of this effective young evangelist. Samuel M. Shoemaker has a sermon on the necessity of making a decision for Christ. Clovis G. Chappell contributes a sermon on "The Man Whom Christ Remakes." J. Marcellus Kik, Geoffrey W. Bromiley, Harold J. Ockenga, and Frank E. Gaebelein are, of course, familiar names. But there are others whose names are not so familiar but whose sermons are such as to cause all varieties of readers—both lay and ministerial—to be glad that they have come upon such a book.

At the beginning of each sermon, Dr. Blackwood has given both a biographical sketch of the minister whose sermon follows and has also analyzed that sermon in such way that its value is greatly enhanced for the average reader. In fact, these analyses and introductions with which Dr. Blackwood begins the volume constitute values which certainly rank in importance with the sermons themselves.

After all was said and done, this reviewer ended his examination of the book with the conviction that nothing contained therein surpassed in real helpfulness the twenty-seven page introduction in which Dr. Blackwood takes up the matter of evangelical preaching, frankly and fearlessly criticizing some of it but nevertheless pointing out the necessity for such preaching in our day. He ends his introduction by listing ten important ways in which he believes evangelical preaching may be improved.

A word should be said about the format of the book. Publishers, without the least intention of doing so, can sometimes ruin the honest efforts of an author, especially if the type is too small or its material is arranged in such way as to make it unpalatable to the reader. Harper and Brothers need to be commended for the way they have set up Dr. Blackwood's book. In page size, type, binding, and jacket, they have produced a book in which both author and reader can take real satisfaction.

Perhaps the complaint of the man of the pew has always been that sermons frequently were either over his head, or dry, or that they dealt with material which was obvious, trivial, and irrelevant. Dr. Blackwood with his wide experience has gone over the field of modern preaching and picked out thirty-seven examples of the evangelical presentation which will constitute delightful reading for all Christian believers and very helpful reading indeed for men who are deadly serious about the responsibility placed upon them as preachers.

The whole impression of this Blackwood book is a combination of pleasantness and force. Lofty themes are treated in simple language. The saving aspects of Christian faith are set forth in a challenging fashion. Such a book is sure to thrill any reader, and particularly to make those readers who teach and preach, more effective in their efforts.

Earl L. Douglass

Princeton, New Jersey

I Believe in the Church, by Elmer G. Homrighausen. Abingdon Press, New York, 1959. Pp. 108. $1.50.

Seventh in the Abingdon "Know Your Faith" series, this book by Princeton's Dean sets forth the doctrine of the Church in the "simple, non-technical language" which all laymen can grasp and digest. Tracing the Church's source back to creation and the fall, the chosen people of Israel and the person of Christ, Dr. Homrighausen rapidly takes the Church out of its current "chummy" status and plants it in its Christian perspective as the chosen community.

The key-word in the book is "community," stressing the fact often lost to the Protestant that a man's faith comes through a fellowship of believers and finds expression in that fellowship, however individual or "private" his relation to Christ may appear at first glance. The Church "is not an extra, tacked on to the gospel. We could not have Christianity without a church! Individual Christianity is an impossible contradiction. The Church is the redeemed and redeeming community. It is the fellowship of the forgiven and the forgiving." (page 12). God "is not interested in saving individuals by themselves. He seeks to create for himself a people." (page 11).

In spite of its theological overtones and implications, the author has admirably succeeded in fulfilling the intent of this series by keeping his language and concepts within the reach of the average layman. A layman's reaction, therefore, would be an interesting measurement of the book's effectiveness, for those who are accustomed to theological study would almost certainly want a more provocative and even controversial treatment of the subject. No doubt the author felt tempted to plumb the depths, but he has remained true to the purpose of the series and refrained.

The primary emphasis is not on the problems confronting the Church, nor the question of how the church can be the redeeming society in today's world. Rather, it gives a good picture of how we should regard the Church, and what we should do in and through the Church. A chapter on worship and another on "The Bearers of the Christian Tradition" constitute an excellent study in the ways and whys of worship and the riches of the Church's art and literature. The Sacraments are dealt with in both chapters. Considering how hazy their real meaning is to many Protestants, and aware of Paul Tillich's assertion that "the problem of the sacraments is a decisive one if Protestantism is to come to its full realization," one would wish for a separate chapter on this subject.

The purpose of the book in this series has limited the author's range and treatment. A sequel from Dr. Homrighausen's pen on the distinctive Protestant witness (there is no reference to the Reformation), and the meaning of the many denominations, particularly as they relate to one another through the National and World Councils, would be most welcome. Certainly laymen want to know where and why we differ from Roman Catholics, and what is in store for Protestantism in today's world of power blocs and united efforts. Had the author been free to move beyond a description of *what is* to *what ought to be,* he could have given us a stimulating chapter on how the Church, as the redeeming and forgiving community, can reach out to the beatniks and the "lost generation" who clearly want a cause and need somebody to understand them, but who have found neither in the Body of Christ as yet.

For many laymen, accustomed to regarding the Church as another community enterprise in which they are involved, and approaching the Church with a "what's there in it for me" attitude, the book will perform a needed surgery and hasten the cure for individualistic, subjective Protestantism. Christ and his Church are exalted, and the reader's faith enriched.

DAVID B. WATERMULDER
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Introduction to the Bible, by Kenneth J. Foreman, Balmer H. Kelly, Arnold B. Rhodes, Bruce M. Metzger, and Donald G. Miller. (The Layman's Bible Commentary, vol. I.) John Knox Press, Richmond, Va., 1959. Pp. 171. $2.00.

The enterprise of assisting laymen to the intelligent use of the Bible is of very great importance and the John Knox Press and its associates in the Presbyterian Seminaries at Louisville, Richmond, and Princeton are to be commended for undertaking their share of the task. For this is the first volume in a series of twenty-five which are intended to cover the entire Bible. Five volumes were published this year to be followed by four more in October each year till the series is finished.

This volume is a well-patterned, well-executed general introduction. First come 25 pages by Kenneth J. Foreman on "What is the Bible?"; then 34 on "The History of the People of God" by Balmer H. Kelly, the editor of the series. This is followed by Arnold B. Rhodes's "The Message of the Bible" in 52 pages. Bruce M. Metzger writes on "How We Got Our Bible," in 23 pages, and Donald G. Miller concludes with 29 on "How to Study the Bible."

The first unit points out that the Bible is an ancient Oriental literature and that men of faith find in it the Word of God. The Bible is then discussed as history, as experience, and as revelation in cogent and satisfying passages. The remainder deals constructively with the matters of revelation, inspiration, inerrancy, and authority in a very helpful manner.

The second unit takes each of the sections into which falls "The History of the People of God" from Genesis to the apostolic era and for each gives "the setting," "the story," and "the meaning." This provides, with remarkable compactness, a clear and valuable perspective on the whole story and its meaning.

While the preceding section deals with the experience of the people, the third section focusses more specifically on the confrontation of man with God as seen in God's dealing with his people. This begins rightly with the message of the Apostles and then turns back to trace God's mighty acts from Creation to the New Jerusalem. Students of separate parts of the Bible will find it rewarding to refer to this section again and again to relate their immediate concern to the message of the Bible as a whole. Approximately half of the section is rightly devoted to the New Testament message, again in remarkably skilful and compact form.

One could hardly find anywhere a more effective short account of how the Bible came to us than in the fourth section. No significant element is overlooked, touches of gentle humor appear, and its clarity should open the eyes of many laymen to the validity of the transmission and the virtues of scholarly textual study.

The final section sets forth the "mood" and the method of Bible study. One could wish that all students would keep before themselves the points made as to "mood," namely that the Bible is "a book about God" speaking "to us in our lives now" and therefore to be studied "in faith," "in prayer," "in the fellowship of the Church," and "in obedience." This last is all too often neglected. The pages on "method" are good guides to laymen and ministers alike. Laymen may find their recommendations perhaps more comprehensive than they may feel able to undertake; many will find it easier to swim in water not too deep before venturing to swim across the whole pond. There are several modern movements—e.g. the Kirchentag studies—which might offer suggestions here.

Thus we have a remarkably compact "introduction to the Bible" in which the balance between history and meaning is well made, in which the vocabulary is well within a layman's compass, and in which genuine personal religious conviction shines. Ministers

will find a study of this with a lay group a creative experience.

If one may add two suggestions which might strengthen a future edition, they are these. The words "difficulties" and "problems" occur too frequently in the very first pages and are likely to dull lay enthusiasm at the start. The points could be made without using these words or the material be placed in later in the section. It would also help greatly with laymen if there was a section of a few pages that showed the pertinency of the Bible to our actual present day. Of this there is almost nothing said and an illuminating but non-hortatory chapter would make lay interest much more keen.

ERIC M. NORTH

The American Bible Society
New York, N.Y.

Biblical Interpretation, by Edwin C. Blackman. Westminster Press, Philadelphia. 1959. Pp. 212. $3.00.

The growing interest in Biblical interpretation, as distinct from Biblical criticism makes imperative a reflection on the basis of such a study. From other works in the field this very lively and able treatment differs in two respects. It keeps in mind the problems of the layman who wants to study his Bible, and it offers suggestions rather than neat rules. This approach makes the book extremely readable and practically helpful. Instead of giving the reader the illusion that he could master the work of an interpreter by applying to his text a few practical rules, it encourages him to practice a spiritual interpretation by following the author in his searching attempts to make sense of some of the vexing texts of the Bible.

Dr. Blackman, who has taught at Cheshunt College, Cambridge, and New College, London, is now a director of the London Missionary Society. His starting point is the insufficiency both of fundamentalism and a great deal of Biblical criticism. The center of his study is formed by a history of the development of Biblical exegesis, in which he lays special stress upon the contributions made by Origen and Luther to exegesis. He extols Origen's wrestling with the problem of the spiritual meaning of the Bible over against a mere literalism, and he praises Luther for discovering the fact that the Word of God is meant to lead to a personal encounter of the believer with Christ. The attempts of L. S. Thornton, A. M. Farrer and Wilhelm Vischer to find the whole Gospel in the Old Testament, are rejected, because they neglect the historical succession of God's revelations. The Bible is an integral message of God, but its unity is not to be sought in a set of propositions, as was done in the old proof-text method and again in our days in the search for the *Kerygma.* Biblical criticism, in turn, is severely reprimanded for treating the Biblical history in a purely immanentist way. The scholarly treatment of the text is indispensable, if its words are to be understood but it is a preliminary step only. The main task of the exegete consists in searching for a spiritual, Christ-centered meaning of the text. The discussion of a number of difficult passages and pericopes helps to understand the author's objective in interpretation. The criterion of a correct understanding of the text is the inner witness of the Holy Spirit. Dr. Blackman is anxious, however, to emphasize that it does not consist in the satisfaction one feels with one's interpretation, but rather in the Spirit's convicting power and the impetus he gives to appropriate action irrespective of the cost.

Concerning the Christo-centric principle which the author has difficulty to apply to large portions of the Old Testament I would say this: Its seeming inadequacy results from the fact that interpreters often limited the principle to the atoning work of Jesus, whereas in the New Testament the latter is understood as the execution of God's saving purpose in history. Thus apprehended each passage has its place in holy history though it may not directly refer to Christ.

OTTO A. PIPER

The Gospel According to Thomas. Coptic text established and translated by A. Guillaumont, H. — Ch. Puech, G. Quispel, W. Till and + Yassah 'Abd Al Masih. Harper & Brothers, New York, 1959. Pp. vii + 62. $2.00.

This very important Coptic work, discussed by this reviewer in the October 1959 issue of the *P. S. Bulletin* (pp. 18-24), has finally

been published by a highly competent team of European scholars. The critical text is accompanied by an English translation and a list of "Scriptural parallels and echoes." The translation is similar to the one prepared by members of our New Testament Seminar. There will be a number of controversial points, of course. This reviewer is inclined to think that a literalistic translation will be most appropriate for the interpretation of the text. In saying No. 6, e.g., we read: "all things are manifest before Heaven." The editors think that 'Heaven' stands for original 'Truth.' More likely, however, 'Heaven' is to be understood as a Jewish synonym for 'God,' as in Mk. 8:11 ("a sign from heaven") or Lk. 15:21 ("I have sinned against heaven and thee"). Similarly, in the parable of the fourfold soil in saying No. 9 the editors translate the passage dealing with the seed that fell on the rock as follows: "it did not strike root in the earth and did not produce ears." But the concluding phrase reads in the Coptic, "it did not send ears up toward heaven," and that expression is repeated with reference to the good soil. The reference to heaven is hardly meant to be a rhetorical embellishment; it hints at the application. Growth and fruit bearing are not ends in themselves. They are indicative of the fact that all true life is tending toward heaven.

This edition is to be supplemented by a comprehensive work, in which origins, date and theology of the Gospel of Thomas are to be discussed. Of special importance will be a list of parallels in non-canonical literature and in published gnostic writings. On that basis it should be possible, as Daniélou has emphasized recently, to increase our knowledge of early Jewish Christianity and its relation to gnosticism.

Otto A. Piper

Luther's Works. Vol. 14: Selected Psalms III, Concordia Publishing House, St. Louis, Mo. Pp. xii + 368. $5.00.

Vol. 23: Sermons on the Gospel of St. John. Chapters 6-8. Concordia Publishing House, St. Louis, Mo. Pp. xi + 448. $6.00.

Vol. 40. Church and Ministry II. The Muhlenberg Press, Philadelphia. Pp. xv + 409. $5.00.

This new translation of Luther's works to which attention has been drawn in past issues of the *Bulletin* makes steady progress. The volume on Church and History is of special interest for the student of Church History. It throws light on the various tendencies of the Reformation movement and the difficulties with which Luther had to contend. The editors feel that modern Lutherans, at least in America, could hardly share Luther's monopolistic claims. One hopes that the publication of this volume will kindle renewed interest in the question of the basis of Protestantism and its right of existence. The two exegetical volumes have running references to the text of the Weimar edition at the top of each page. The usefulness of this translation could be greatly enhanced, if that practice were generally adopted.

Otto A. Piper

Luther on Vocation, by Gustaf Wingren. Translated by Carl C. Rasmussen. Muhlenberg Press, Philadelphia, 1957. Pp. xii + 256. $3.50.

Among the large literature on Luther which Scandinavian scholars in particular have provided recently, this work of the professor of systematic theology at the University of Lund, Sweden, deserves special mention. As a result of a careful and comprehensive search of all of Luther's works he has succeeded in fully developing one of the central concepts of Luther's ethics. Dr. Wingren shows that it was only in proportion as Luther's reformation thought matured and became articulate that he used the term *Beruf* or *vocatio* (not before 1522), but also that it then became an integral feature of his teaching.

The complexity of the view thus adopted accounts for the order of the material. In the first part (pp. 1-77) we are shown that while vocation applies only to man's relation to his fellow men, it has its place in the life of faith, nevertheless. God shows his love for man in arranging social life accord-

ing to *staende* or stations, and thus it is in the family, in political and economic life and in the church that each one is called to love his neighbor according to what that station demands of him. Thus it is by the will of God that the father has his obligation towards his children and vice versa, the ruler must administer the law and the subject must obey the law and the ruler; the craftsman or merchant must serve the customer, and the latter has to pay an adequate price for the goods received, etc. This vocation, while an inescapable necessity for all men, becomes a joyfully accepted work of love for the Christian.

In the second part (pp. 78-161) Wingren discusses the relation of God and the Devil with reference to vocation. While the civic life of man is not conducive to his salvation, it is, nevertheless, God's will that man should take an active part in it because by doing so he co-operates with God in the pursuit of his loving purpose for man. However, the Devil works hard to thwart God and as a result life in the vocation is not possible without trouble, grief and disappointment. No wonder that people who lack faith will run away from their vocation and strive after a life not hampered by their station. Finally the Swedish professor discusses vocation as experienced by man (pp. 162-251). Luther did not conceive of the stations in a purely static way, which would amount to a strictly conservative order of social life. The rigor of the law is mitigated by "fairness" (*epieikeia*) and by creative opportunities offered now and then. But this searching study confirms, nevertheless, the suspicion that within the scope of one's vocation, Luther did not leave much room for spontaneous action. The Christian will rather find comfort in prayer and in the assurance that this earthly life of toil will eventually give way to the new life in heaven.

It is inevitable, of course, that such a comprehensive investigation should involve a good deal of repetition. In turn the patient reader will be rewarded with surveying an extensive canvass of Luther's anthropology, theology of history and even a great deal of his theology of Justification. One cannot help feeling, however, that this learned work like some other recent works coming from the right wing of Lutheran theology, is meant to present Luther as the infallible authority in matters of faith. Not only did it not come to the author's mind to investigate the differences between Calvin's and Luther's views on vocation, but there is also no inclination to subject Luther himself seriously to a critical review in the light of modern theology. Even when we grant that Billing and Rumestan misinterpreted certain aspects of Luther's view they tried at least to make it relevant for modern man. It would seem to this reviewer that in the light of Luther's view in which vocation is coupled with the stations the good Samaritan had no business to help the man who had fallen among the robbers.

Otto A. Piper

A Christian Theology of the Old Testament, by George A. F. Knight. John Knox Press, Richmond, Va., 1959. Pp. 383. $5.00.

What has the Old Testament to say to our day in terms of the Christian revelation as a whole? The manner in which Mr. Knight, means to go far beyond the dogmatic tion indicates how very far theological studies have advanced during the past quarter century. To strive after a "whole" view of Old Testament theology, according to Mr. Knight, means to go far beyond the dogmatic limitations of allegorical typology. It implies more than merely seeking to find out how the New Testament "fulfills" the Old. It avoids any attempt to trace alleged developmental thought, or progress of ideas, in Old Testament literature. It involves a search on foundations deeper than critical and historical analysis of texts allows.

That there are such deeper foundations is indicated much in the same way that an aviator's picture outlines hidden structures beneath the earth's surface, showing where the excavator may profitably dig. By insisting on "wholeness," modern historical exegesis brings to light surprising structural relations hitherto ignored or unsuspected. Passages which may have been written at widely separated periods are seen to agree in their essential characteristics when viewed from a total perspective. Thus seen, for instance, the scattered references to the Covenant do not form the paramount feature of the Old Testament. Covenant is seen to be only a means to an

end, and that end is the revelation of the one eternal God, whose word is declared in the Old Testament just as surely as it is in the New. In a similar way what both Old and New Testaments teach about the living God indicates that the religious ideas of the people of Israel issue from levels deeper than those of their own contriving. The ideas themselves rise out of a growing and dynamic relationship explained according to Mr. Knight, in such an expression as "Israel is my son." The scattered references in the Old Testament to Israel's sonship, viewed from a total Biblical perspective, justify the faith of the Christian church that the Old Testament reveals the same God as the New. Thus the Old Testament may be read with confidence as Holy Scripture within the walls of the church. Thus too it can be said truly that there is a Christian theology of the Old Testament.

Mr. Knight presents his study in four parts: In Part I entitled *God* (nine chapters), he examines what the Old Testament teaches about the person of the living God. In Part II, entitled *God and Creation* (three chapters), he explores what the Old Testament has to say about God's attitude toward the universe and mankind as that of wrath. In Part III, entitled *God and Israel* (three chapters), he explores the meaning of those pictorial terms used by the writers of the Old Testament to portray the unique relationship between God and the covenant people, thought patterns, so he affirms, which "hardly changed at all throughout the whole length of Israel's story." Part IV, entitled *The Zeal of the Lord* (eleven chapters), traces God's purpose for fallen man. Here as elsewhere Mr. Knight examines the meaning of the Hebrew terminology with scrupulous care. He knows how to make word study fascinating even to the layman. All Hebrew terms are transliterated, so that the rendering of the original sounds adds to the vividness of communication, besides contributing essentially to the interpretation of the passages concerned.

Although the author has not made extensive use of footnotes, such as there are show that he is well read in continental Old and New Testament scholarship. The well-prepared indexes of Subjects, Biblical references, Hebrew and Greek words, indicate what a wide range of material he has covered. The book, published simultaneously in Great Britain by SCM Press, and in the United States as indicated above, is a solid contribution to Biblical Theology.

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HOWARD TILLMAN KUIST

New Testament Greek: An Introductory Grammar, by Eric G. Jay. S.P.C.K., London, 1958. Pp. 350. 21s.

The conditions for teaching New Testament Greek in the modern American Seminary demand a grammar which will allow both teacher and student to make the best possible use of a limited amount of time. The student must not be overburdened with grammar in a full curriculum, nor must he be given so little that the time spent is in effect wasted because he has not acquired the minimum knowledge necessary for an active use of the language as a tool for New Testament interpretation. Dr. Jay has designed his grammar to meet these difficulties, and as far as the amount and quality of the material in his book is concerned he has succeeded. He has also avoided the limitation of vocabulary and syntax to "Johannine Greek" and thus opened the way into the other books of the New Testament. A noteworthy feature is the explanation of English grammar to aid students who, as is too often the case, have forgotten the terms and content of grammar in general.

The successful use of a grammar, however, will depend upon the manner of order and presentation of the material, the amount devoted to each lesson, and the ideal of development which has governed an author's arrangement of his book. In these matters the habits of each teacher will call for modifications. One may therefore suggest that the present and imperfect tenses would have been better considered together, and also the future and first aorist, rather than imperfect and future, and first and second aorist. Where the learning of principal parts is required, some time is necessary for the student to master the irregular second aorists. And in the *mi-* verbs, would not *histēmi* better be given last, and *didomi* first?

The separation of material which belongs to a single aspect of form or syntax is often puzzling. Why divide the attraction of the relative from the general discussion of that pronoun (Ch. 12 and Ch. 22)? The subjunctive is more important than the imperative and deserves prior treatment. Also the discussion of the articular infinitive needs elaboration. Finally, although this grammar does emphasize the *Aktionsart* in the tenses, there is a need to introduce this concept to even the beginning student when he is first taught the meaning of tense, and to make it a controlling concept in the development of all the moods and tenses.

The paradigms are full and well-arranged. The reduction of accent rules to a system of accenting would help the student master the rules. The exercises deserve special praise for their use of vocabulary and syntax and for the emphasis on English to Greek translation. Dr. Jay has served the best interests of students by not listing the meanings of words in the Greek index, thus demanding that the student learn to use a lexicon, and indicating that it is best to learn a word the first time it is met.

Not only students engaged in the study of the language for the first time, but also those who desire to refresh their knowledge of Greek or to advance in it will find this grammar exceedingly useful.

James P. Martin

History of the Christian Church: Williston Walker. Revised Edition. Charles Scribner's Sons, New York, 1959. Pp. 585. $5.50.

In 1918 Dr. Williston Walker, then Professor of Ecclesiastical History at Yale University, published his *History of the Christian Church*, which speedily became a standard textbook in many seminaries and divinity schools on the North American continent. Walker died in 1922; and though his book was reissued more than once, in the course of the subsequent years it became somewhat outdated, despite its obvious merits. It has now been revised and brought up-to-date by three professors of Church History in Union Seminary, New York City—Dr. Cyril C. Richardson, who covers the period down to the end of the 11th century, Dr. Wilhelm Pauck, who is responsible for the period from the 12th century through the Counter-Reformation and the rise of Lutheranism, and Dr. Robert T. Handy, who handles the period from the 17th century to the present day.

These revisers have retained the general format of Walker's book, and even his actual language, wherever possible. Alterations in the textus receptus have been made mainly along three lines: First, factual errors—though they were few in number and of minor importance—have been corrected. Thus, Dr. Pauck moves back the date of the emergence of the term "transubstantiation" from the 12th century, where Walker had located it, to the 11th. And whereas Walker had stated that Calvin's "sudden conversion" took place between the spring of 1532 and the autumn of 1533, Pauck says that it occurred between the spring of 1532 and the beginning of 1534. Second, the revisers have expanded and even, where necessary, corrected Walker's treatment of matters on which new light has been thrown by the research of the past generation. For example, Dr. Richardson notes that "the discovery of the Dead Sea Scrolls has caused a flood of light on this (Jewish) piety and on the existence of a body of Judaism to be distinguished from the Sadducees and Pharisees" (p. 15). Again, since Walker published his book much scholarly work has been done on the Anabaptists of the 16th century and their expansion in Central Europe; and of this Dr. Pauck takes account in his treatment of this significant Reformation movement. Third, the revisers have added material on subjects which have become important in the history of the Church during the period since Walker wrote. For example, Dr. Handy has written a chapter on the Ecumenical Movement, which has developed so markedly since the close of World War II.

The end product of this careful and competent revision is a book which is still dull and stodgy in style, and not too well arranged in some respects. But it retains the distinctive merits of Walker's production, well described by the revisers as "a rare combination of clarity, compactness and balance" (p. ix), which accounted for its widespread use ever since its publication, and which will undoubtedly win for it in this revised form

a new lease of life as a textbook in Church History classes.

NORMAN V. HOPE

Early Christian Doctrines, by J.N.D. Kelly. Harper & Brothers, New York, 1958. Pp. 500. $5.75.

This book traces the development of Christian doctrine from the Apostolic Fathers to the Council of Chalcedon of 451, which made the Church's definitive pronouncement on the person of Jesus Christ, especially the relation of his deity to his humanity. In treating his subject Dr. Kelly draws two valid and important distinctions. First, he points out that there was a difference of theological temperament between the East and West. This distinction he states thus, that "while Greek theologians are usually intellectually adventurous and inclined to speculation, their Latin counterparts . . . seem by contrast cautious and pedestrian, confining themselves to expounding the traditional rule of faith" (p. 4). Second, Dr. Kelly rightly distinguishes between pre-Constantinian and post-Constantinian thought, the essential difference being this, that before the recognition of Christianity by Constantine in 313 the frontiers of Christian orthodoxy were not so rigidly demarcated as they subsequently became. Hence the post-Constantinian period witnessed the more precise formulation and explication of Christian doctrine by such thinkers as Athanasius, the Cappadocian divines, and Augustine.

Dr. Kelly begins by presenting a detailed exposition of the foundation and norms of Christian doctrine during the period with which he deals. These sources were Scripture and tradition. But by tradition the Early Church did not mean, as is usually the case today, the body of unwritten doctrine handed down in the Church, or the actual handing down of such doctrine—i.e. the kind of meaning which contrasts tradition with Scripture. Rather by tradition the Fathers usually meant "doctrine which the Lord or his Apostles committed to the Church, irrespective of whether it was handed down orally or in documents" (pp. 30-31). According to this usage tradition was held not to diverge from Scripture, but to confirm it. Dr. Kelly states the situation thus: "Throughout this whole period Scripture and tradition ranked as complementary authorities, media different in form but coincident in content. To inquire which kind is superior or more ultimate is to pose the question in misleading and anachronistic terms (pp. 47-48).

The chief doctrines which were discussed during the period covered by this book had to do with the Person of Jesus Christ and the Holy Trinity; and of the development of the Church's thinking on these central doctrines Dr. Kelly gives a careful and well-documented account. But other aspects of Christian theology were also considered by Christian thinkers during these centuries—particularly the doctrine of Jesus Christ's redemption, the nature of the Church, and the meaning of the sacraments; and Dr. Kelly deals with these developments also. The Christian Hope—what is technically called Eschatology—did not receive such detailed elaboration during this period. But it was not neglected; and Dr. Kelly summarizes what was thought about it in a final chapter which he entitles, "Epilogue."

It has been suggested that Dr. Kelly might have discussed the highly important results which followed the decisions of the Council of Chalcedon. But his purpose was to end his treatment with the meeting of that Council. And within these self-imposed limits he has done an admirable job. Dr. Cyril C. Richardson has rightly described this book as "a clear, precise and up-to-date account of the early history of Christian doctrine. It is invaluable for an understanding of the formative period when the main lines of Christian dogma were laid down; and it presents a balanced picture of the early controversies in the light of modern scholarship." And it should be added that Dr. Kelly has given such ample citations from original sources as to send the inquiring student to examine these sources for himself.

NORMAN V. HOPE

How to Serve God in a Marxist Land, by Karl Barth and Johannes Hamel. Introduction by Robert M. Brown. Association Press, New York, 1959. Pp. 126. $2.50.

This challenging book contains three statements: 1. The authorized translation of Karl Barth's Letter to a Pastor in the German Democratic Republic; 2. The reply of Johannes Hamel to Barth's letter under the title, An Answer to Karl Barth from East Germany; and 3. The English translation of the essay contributed by Hamel to the *Festschrift* volume (Gottesdienst-Menschendienst) for Eduard Thurneysen, entitled, the Proclamation of the Gospel in the Marxist World. The Introductory Essay by Robert M. Brown provides the context in which these statements must be interpreted. Brown contends that we in the West need to become sympathetically aware of what is happening to Christians living in other parts of the world and that we need to realize that we have much to learn from fellow Christians who are facing ethical dilemmas that are more agonizing and difficult and acute than ours.

Barth's Letter to a Pastor was reluctantly written for many reasons. He has no desire to defend either East or West, since the "roaring lion" is found in both. The "western power" seeks in its own way, to "dissuade the Christian Church from being a Church." In response to the criticism that he has said little against Communism when he was such an outspoken critic of Nazism, Barth replies that Nazism sought to seduce Christianity whereas Communism is decidedly godless.

He bids the Church in the East to rely upon God alone in a situation where the State is in the hands of an alien power. God is sovereign! This "alien power" can be "God's instrument, inescapably fulfilling a function in his plan." Christians in the East are to meet Communist unbelief with "a joyous unbelief in their attempted atheism." And the Communists, too, belong to God. The Communist state might be interpreted as a "grossly distorted and darkened image of grace." Christians are not to fight Communists by legal means. The Churches of the West which still live in the protection of privileges granted by a friendly state, may soon find themselves living in an order which gives them no place to exist! Can Christianity truly fulfill its task only in that form of existence which until now has been taken for granted? No, says Barth, the Church is to serve with her witness under all circumstances; she must therefore free herself inwardly from dependency upon any mode of existence. Perhaps the special calling of God's beloved (deeply beloved!) East Zone is to be a living example of how a Church lives for and perhaps has already entered upon a new way.

Barth's replies to the Pastor's eight questions sum up his attitude on the relation of the Christian and the Church to the East German Communist government. He would favor German unification but he would not make it a primary loyalty. He would be loyal to that government and pray for it. He would not *use* prayer as a way to pray away the government. The Church has no right to claim freedom from the State to preach the Word; this freedom is a gift of God's grace. The Church must not be used as a base for anti-Communist propaganda. The Church is not to defend itself nor its past; nor should it follow the collaborationist peace-pastors. Let it set its eyes towards Jerusalem! The situation does call for changes in the Church. But radical reconstruction of the Church does not take place in a single decisive hour but "in the slow sequence, stretching over decades, of liberations from hitherto old and powerful strictures and of commanding opportunities for new ventures." Perhaps East German Christians are commissioned to lead the way in "the demolition and rebuilding of the Church . . . not with great spectacular strides, but with small and therefore assured steps."

The article by Hamel states that it it not a question as to whether Marxist atheism is a threat to the proclamation of the Church, but whether the failure of the Church to accept the proclamation in its divine power helps to spread atheism? When the Church hears and acknowledges her own Gospel in its sovereignty and in all its dimensions, she will receive and accept the Marxist world with its hard realities, recognize her own situation, and undertake her task in the world. To accept the Marxist world is not to embrace it but to recognize it as an instrument which God uses to cause judgment to begin in the household of God. Even though the Church has been threatened, the Lord has always left "room" for his people to live; he also employs governments in spite of their idolatries. He creates "loopholes," "open spaces" in the midst of closed systems of unbelief and hatred of God. Therefore, East

German Christians must free themselves from middleclass reactionism to social change and from pro-communist enthusiasm. Both East and West have substituted faith for world views. If the Church would proclaim the Gospel, repent before her Judge who encounters her in Marxism, trust his grace to raise her up, she would attain freedom from being either fellow-travelers of Marxism or its enemies.

Hamel finds that living in the Marxist world has made the Bible assume a strange straightforwardness. "Nothing stands between us and the Biblical world." God will not forsake his creation. Marxists cannot eliminate God. "He that sits in the heavens shall laugh." Christians are co-workers with God whose ordinances are effective to the end of time. The Gospel must be addressed to Marxists; those outside the Marxist world must recognize this duty or the witness of those inside that world loses its credibility and becomes suspect.

This book poses the crucial problems faced by Christians in Marxist countries. It forces them back to the basic source of the Christian witness: the Word of God. It alerts Christians of the West to the seductive aspects of their situation which also make the preaching of the Gospel in all its purity and power rather difficult.

Perhaps American readers will ask whether the position above or beyond East and West as advocated by Hamel and Barth, really answers the concrete problems of everyday living.

American readers will also sense the somewhat different political and religious history which obtains in this country where the Churches have fought for their independence from the State and where they support themselves. However, this historical situation should not blind them to the encroaching powers of a secular society which while not Marxist, is infused with a spirit that leaves less and less room for the Gospel or even seduces the Church into proclaiming a "Gospel" of material success and secular comfort.

And American readers will react critically to equating the East and the West so as to imply that the *same* conditions are found in each.

However, this volume must be studied in order to understand the relation of the Church to the Communist world.

E. G. Homrighausen

Renewal in Retreats, by John L. Casteel. Association Press, New York, 1959. Pp. 250. $4.50.

Dr. Casteel is Professor of Practical Theology and Director of Field Work at Union Theological Seminary in New York City. Thanks to the American Association of Theological Schools for a Selantic grant and to Union Seminary for a Sabbatical leave, Dr. Casteel was able to write this excellent volume after years of experience as a Retreatant and a guide of Retreats. This book is a continuation of Casteel's examination of the basis of life for the Church and the Christian, treated in two previous books: *Rediscovering Prayer* and *Spiritual Renewal Through Personal Groups.*

Renewal in Retreats conceives of the retreat as "a means by which the Church can recover its life, power, and mission—through the renewal of the lives and spirits of the men and women in the Church and in the Society in which it is set." A Retreat has a three-fold purpose: Communion with God, with others, and with self. "The essential nature of a retreat is detachment from the claims of daily life for the purpose of engaging in such communion." A Retreat is not something apart from the Church; rather, it is central to the life and work of the Church. Casteel is very careful to ground the retreat not in any exotic desire to develop "the spiritual life," apart from Jesus Christ, but to set its purpose and practice in a fundamental understanding of the Christian faith and Christian experience. He is also aware of the fact that we have much to learn from the new personality sciences and the new revelations of the Spirit in a variety of forms from the world of art.

Through twelve Chapters Casteel deals with every necessary detail in the direction of a Retreat: subject matter; silence; retreat places; rest; work; leadership; prayer. The book concludes with an excellent Bibliography and a list of retreat centers.

This book should be in every Church library and it should be made available to those responsible for the conduct of retreats.

Indeed, the confusion in the use of the term "retreat" could be clarified if this book were made required reading for Church leaders! Also it may well be made the basis of study by Church leaders. The renewal of the life of the Church is an urgent necessity in these days. "How can the Church appreciate the ancient and fundamentally human practice of withdrawing from the incessant erosions of life in the world to take bearings and to renew life at the fountain of living?" If, as Karl Jaspers maintains, our world "has completely lost the faculty of creative repose," then the Retreat is one means by which renewal can take place. The increased emphasis upon the organizational activity and success of the institutional Church needs the corrective of the Retreat to keep it from substituting formal structure for life. And Casteel has much to say about the relation of the Retreat to the new emphasis upon the place and ministry of the laity in the life of the Church and the world. As far as we know, this is the best book on retreats of a general nature to be published to date.

E. G. Homrighausen

The Treasury of Inspirational Anecdotes, Quotations, and Illustrations, by E. Paul Hovey. Fleming H. Revell, Westwood, N.J., 1959. Pp. 316. $3.95.

There must be a popular demand for "treasuries" of quotations and illustrations, otherwise publishing houses would not print so many of them. It is hoped, however, that their popularity is not an indication that they have become an eleventh-hour grab-bag for frantic preachers; or, what is worse, that they are used by some speakers with the notion that the greater the number of quotation marks in a manuscript the more likely it is to be regarded as learned. On the other hand, even the most versatile speaker has moments when he needs to borrow a well-turned aphorism or a succinct declaration from a writer whose name rings a familiar note in the ears of his audience. For this purpose we owe a debt to the compilers of quotations whose diligence and art of selectivity deserve our admiration.

This latest treasury, compiled by E. Paul Hovey, editorial associate of *Pulpit Preaching,* is a first-rate piece of work. Here are 1875 carefully selected and annotated quotations, classified under 242 subjects, and chosen from the writings of hundreds of outstanding speakers and writers from America and abroad. Apart from the quality of these quotations which is consistently high, the editor has included, and wisely so, enough material in each case in order that the reader may be able to grasp the context and derive the maximum benefit from the author's thought. Indeed this is one of the few such treasuries that can be used also as a devotional book. Bartlett's *Familiar Quotations* will always stand on the preacher's reference shelf as a classic collation of gem and germ thoughts from the literary masters of the ages, while Hovey's book, along with similar compilations by Gerald Kennedy and Charles L. Wallis, should be included as useful and ready resource material for anyone who will use them honestly and with discrimination.

Donald Macleod

The Roman Letter Today, by A. Leonard Griffith. The Ryerson Press, Toronto. Toronto, 1959. Pp. 77. $1.00.

This is the ninth title in the Ryerson Press paper back series called "The Saddlebag Books" and in every respect it maintains the high intellectual quality of its predecessors. Apparently the subject matter of the general series does not follow any prearranged pattern, but it cannot be said that these little books do not hold interest for preachers and theologians who are confronted by the need for some reinterpretation of basic themes.

The author, the Rev. A. Leonard Griffith, is pastor of the large and influential Chalmers Church in downtown Ottawa where he carries on a very effective ministry at the center of the Canadian capital. His church is attended by many government leaders, cabinet members, and visitors from abroad who acclaim him as one of several outstanding preachers of the United Church of Canada today.

These chapters, based upon the Epistle to the Romans, were presented as noonday lectures at the Princeton Seminary Institute of Theology in 1959. Registrants at the school

will welcome the appearance of the series in print and will be helped in re-thinking the implications of this great Pauline letter for contemporary Christian living. Mr. Griffith writes in excellent English prose and in his effort to interpret from Romans the basic message of the Christian faith he takes trite Biblical concepts and expresses them in fresh and engaging terms. Preachers will appreciate his method in making Paul's strong arguments relevant to cases of similar sins in our modern civilization, and students of the New Testament will sense the amount of careful reading and research that have gone into the initial preparation of these messages. Among the chapter headings appear such intriguing topics as "A Text That Changed History," "Divine Defiance," "Slaves of Righteousness," and "The Holy Sinner."

Some of the directness and personal quality of what doubtless were originally sermons are lost in the attempt to present them in more essay-like form, but every reader will see what the well-disciplined study habits of a popular young minister can produce—even in A.D. 1960 ("minister-directors," please note).

DONALD MACLEOD

Youth Talks With God, by Avery Brooke. Charles Scribner's Sons, New York, 1959. Pp. 55. $1.50.

To one who has searched in vain for a little book of prayers for children, this collection came as a delightful surprise. Devotional books for children fall usually into two classes—both of them poor: either the material appears to be intended for minds of graduate caliber in the field of conservative theology or what is worse, it is what Americans aptly call "corn." Avery Brooke, who lives in Noroton, Connecticut, has put us all into her debt by giving us in these pages forty-four original prayers for the everyday use of younger people. Each has its own theme and is a gem of simplicity and devotion. All the ordinary cares, problems, and temptations of a day at school or play are included here, along with the human weaknesses that create them. If being interesting is one basic criterion by which to evaluate a devotional book for children, Mrs. Brooke's collection qualifies admirably. It is hoped that this work will find its way into the devotional program and habits of many homes. It will do much good.

DONALD MACLEOD

The Waiting Father: Sermons on the Parables of Jesus, by Helmut Thielicke. Harper and Brothers, New York, 1959. Pp. 192. $3.75.

Books of sermons on the Parables of Jesus are legion, but with the exception of a half-dozen first rate titles, the rest are not worth the purchase. Recently a new and significant volume has appeared, which Paul Scherer has rightly described as "great preaching; thoroughly Biblical, relevant, urgent, reminiscent of Luther and Kierkegaard." This is high praise indeed, but it is not fulsome, nor will it fail to find enthusiastic support among discerning readers.

Helmut Thielicke, professor of theology at the University of Hamburg, and author of some fifteen volumes, preaches twice every Sunday from the pulpit of St. Stephen's Church and is heard by a congregation of 4,000 persons. And it is small wonder, for if his delivery matches the power and insight of his written sermons, the impact of his messages must be extraordinary.

Here are sixteen sermons on parables, translated into exceedingly good English by John W. Doberstein of the Lutheran Theological Seminary, Philadelphia. The selection and arrangement of the parables follow no apparent method or sequence: it is a satisfaction to find certain ones covered, but a disappointment to note the omission of some others, such as The Rich Fool. On the other hand, in view of the wealth of thought in this book, no one can complain of being shortchanged.

What a novelty Dr. Thielicke's preaching must be in Europe! In a land where so much preaching is unreal, remote, and ineffective, it is especially heartening to find a voice that speaks with such unusual perception and power. In form these sermons have all the better characteristics one cherishes for American preaching. Here are fresh imagery, apt and up-to-date theological allusions, arresting insights into the foibles and fumbles of contemporary living, and what is

more, a deep, evangelical interpretation of the great simplicities of Jesus' parables. Probably Dr. Thielicke's method or motive in preaching is best described in his earlier book, *Encounters*, in which he speaks of "how the vertical dimension of the revelatory event relates to the horizontal ranges of the life in which we live by nature, to the state, to culture, and to personal life." This is the secret behind one of the most outstanding volumes of sermons to appear in a decade.

Preachers are urged to buy and read slowly this engaging series of studies. They could change the shape of our American preaching—and for the better.

DONALD MACLEOD

PRAYER

(Prayer by Dr. Edward Brubaker at Chapel Service, October 13, 1959)

O Thou who dost cast down the pride and presumption of men, we earnestly beseech Thee that we may have the sensitivity to hear and feel thy life-giving judgments from day to day. May we at all times give thanks that we are treated as sons, being honored by the discipline of the Father. Do Thou cast down ever anew:

—our premature assumptions, conclusions, and commitments
—the fear of student for teacher, and of teacher for student
—our isolating indifference to one another
—our deafness to Thy word and plea spoken to us often through those we call "enemies"
—our use of piety for a defense against Thee and as a stratagem for self-justification
—our desire for the cheap grace that forgives sins, but not the sinner
—our pretense of no need for the treasures that open only to discipline, work, and study
—our obvious and subtle attempts to use Thee for our purposes
—our monotonous and nervous self-assurance of success and our dread of simple obedience
—our small definitions, our refusal to recognize that we live in the desert instead of the garden, our frustration with what we are and the slenderness of our hope as to what Thou wouldst have us to be.

O Thou who dost cast down, grant unto us the mercy of Thy quickening judgment experienced anew each day that we may hear Thy word—not ours—and live!

O Thou who dost lift up men who are cast down, wilt Thou give us an abiding sense in all of our struggle, and doubt, our hope and the days when we dwell in a far country, the hours when we despair of our calling—an abiding sense that we never exceed the reach of the everlasting arms. We do not ask to be lifted up that we may avoid pain or growth but only that we may be strengthened for the day's battle. Grant unto us the eyes to see that what we often dread or account as suffering is only Thy grace setting us in a large place. Grant unto the student, the faculty member, the administrator, the pastor, the church that is anxious that abiding sense of Thy everlasting mercy.

O speak Thy clear word for we are so easily lost in the morass of little necessities, the conflicting desires of unreconciled hearts and wills, the false battles of our pride, the busyness about everything in Thy church but the Word. O Thou who dost give sight to the blind, unstop the ears of the deaf, and make the lame to walk, we cry unto Thee, for *we* stand in need of the miracles of that grace every hour. May we be lifted up by Thee and Thee alone—not some strategy of opportunistic hearts.

O Thou who dost re-create, we hunger and thirst for the love of Christ that controls, that we might no longer live for ourselves but for Him who died for our sake and was raised. We are weary of and fret against living for ourselves, and yet, know how tenaciously we cling to it, how much we fear the price of the glorious liberty of the Sons of God. We are amazed that Thou shouldst make Thy appeal through us, and fear that we shall be so busy as "front men" for reconciliation that we lose the vivid sense of an acute dependence upon Thy daily forgiveness and resurrecting power. Cast us down and lift us up in ever new and specific ways by what Thou hast done in Christ and what Thou art doing at this moment. O make us to be new men in Christ.

May we as individuals and as a seminary know over and over again what it is to be cast down and to be lifted up, to be made anew, that we may be ambassadors who share with the world, not what we have heard or have learned well, but that which is our daily bread received from Thy hand. Teach us how, in this place at this moment to be *the people of God,* through Jesus Christ our Lord.

—Amen

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